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THE 1929 CONVENTION

OF THE

Religious Education Association

Date: Wednesday to Friday, April 3 to 5

Place: Des Moines, Iowa

Topic: Factors in a Community Which Influence Character

CONTRIBUTORS TO THIS ISSUE

“WHAT IS the Matter with Religion, and What Is to Be Done About It?”—is the first of four questions in a symposium this month. The authors who contribute of their experience toward an answer are: Professor Laura H. Wild of Mount Holyoke College, Professor Gerald B. Smith of the University of Chicago, Professor Harris Franklin Rall of Garrett Biblical Institute, President E. Y. Mullins of the Southern Baptist Theological Seminary, and Miss Georgia L. Chamberlin, Executive Secretary of the American Institute of Sacred Literature.

“What Is the Task of Leadership in Religious Education?”—is the second question, and it is answered by: Dean Raymond A. Kent of Northwestern University, Professor F. W. Stewart of Denison University, Professor Lacey Leftwich of Cottner College, Dean Shailer Mathews of the University of Chicago, Rev. W. A. Squires of the Presbyterian Board of Christian Education, Rev. Philip Cowell Jones of the Church of the Covenant, Cleveland, and Professor J. S. Seneker of Southern Methodist University.

“What Makes a Leader Religious; or, What Are the Qualities of a Religious Leader?”—is the third problem. Toward its solution four experts contribute: Professor Theodore G. Soares of the University of Chicago, Ray O. Wyland, Director of Institutional Relations for the Boy Scouts of America; Professor Herbert F. Evans of the Pacific School of Religion, and Professor A. LeRoy Huff of Drake University.

“What Is the Source of Leadership for Religious Education?”—is the serious problem discussed by four men from different fields: Rev. Emerson O. Bradshaw of the Chicago Council of Religious Education, Professor Paul H. Heisey of Wittenberg College, Rev. Robert W. Gammon, of the Congregational Confer-

ence of Illinois, and Professor Fred Merrifield of the University of Chicago.

Besides the symposium on aspects of leadership, this issue contains six other articles of major interest.

Rev. William O. Brady, Professor of Moral Theology in St. Paul Major Seminary, writes on Catholic Education. William Clayton Bower, Professor of Religious Education in the University of Chicago, shows how a theological curriculum must be built around the problems of the student, rather than about materials to be studied. President W. A. Harper of Elon College presents a technique for defining majors in the field of religion. Professor Mark A. May, co-director with Professor Hartshorne of the Character Education Inquiry, has written a particularly fruitful article on What Science Offers on Character Education. Professor E. J. Chave, a colleague of Professors Bower and Soares at the University of Chicago, contributes the first of two articles on A Guide to the Study of the Religious Life of Children. Rev. John R. Voris, Director of Education and Relationships for the Near East Relief, shows how that very useful organization is facing problems of religious education in its orphanages.

COMING ISSUES

RELIGIOUS EDUCATION is not published in July and August. September, then, will be the next number.

The Association is now twenty-five years old. It has seen some mighty contrasts. Religious education “then” was quite different from what it is “now.” What the Association has seen, how it has participated in the growing movement, why it exists, the unsolved problems and difficulties before it, and new tasks for the new day that is dawning—these are the subjects to be studied in September, the “Birthday Number” of RELIGIOUS EDUCATION.

EDITORIALS

A BIG TEN CONFERENCE

A BIG Ten Conference. On athletics? No; on RELIGION! And not a hope, but a reality. It met at the University of Chicago May 11 and 12 last, on the invitation of President Max Mason. Each institution was entitled to three representatives, a man and a woman from the students, and a faculty member.

The first point of significance in this meeting lies in the fact that, though it was called to consider distinctly religious problems of the campus, no denomination or religious sect had any hand in the entire matter. A group of "private" colleges on "denominational foundations" would be expected to discuss religious issues pertaining to their students. But only a minority of these institutions were private. The majority were state schools. This was a quest not of ministers but of laymen; not of churches but of educational institutions. The logic of the whole situation compels one to conclude that the students' religious welfare is coming to be accepted as a part of his complete educational experience and development; in short, that religion is an integral part of higher education, irrespective of the type of control exercised over the institution. And this is so as a result of the initiative of these institutions which are not primarily religious.

There is further significance in the manner of approach to the religious problems considered. Theology, creed, dogma—the forms of expressed belief and traditional institutions embodying them—were for the purposes of the conference recognized chiefly as obstacles, and given prominence only as something to be avoided. Religion as an abstract concept is age-old. But the religious needs of any individual are integral with his experiences, which find their source in the time when he lives. The great religious crises of Luther, of Copernicus, of Huss,

of John Wesley, of St. Augustine, are valuable as inspirational examples. They, however, do not tell explicitly what questions press in upon the youth of 1928 with compelling religious content.

What are these questions? There, the conference answered, is the core of the whole matter—what are they? Who can tell but the youth themselves? Issues of denominations and of dogma are dead to them. Because youth are not interested in them is no basis for concluding a lack of interest in religion. Dogma and denomination, they insist, are *not* religion. The greatest need religiously of the campus today is to find what experiences have religious import to youth. To discover what those experiences are, to distil off, as it were, their religious content, is but the first step, though an important one. For the value of religious means cannot be measured until what it should accomplish is fairly clear. Chapel, preaching, religious associations—are these religious misunderstandings? Do they go the whole distance to meet the student's needs? Should other means supplement them? Should part of them be abandoned as obsolete? What, after all, is the relation of the *educational experiences* to religious character and personality?

This conference is significant finally in committing itself to a program of open-minded search for more light on some of these questions. It has provided a committee to search for facts—not opinions of faculties, not ecclesiastical advice, not denominational cooperative counsel, valuable as each of these may be, but objective facts. In this it is not a pioneer. The course is, however, still uncharted. The quest remains one of the most challenging in either the educational or the religious field today.

R. A. Kent, Northwestern University.

THE INTERNATIONAL LESSON COMMITTEE 1872-1928

THE International Lesson Committee, established in 1872 by the National Sunday School Association (later known as the International Sunday School Association), on April 27, 1928, voted itself out of existence as a separate and distinct entity. The motion, recorded in the minutes, passed without a dissenting voice, reads: "That when the new Educational Commission shall have been organized, the International Sunday School Lesson Committee, as such, shall stand adjourned *sine die*." Earlier in the session the committee had approved an action by which the Committee on Education of the International Council, and the International Lesson Committee, are merged into the Educational Commission, a new body of approximately seventy members. The Educational Commission has two sections, one of which for the present retains the old name, the International Lesson Committee; the other, the Committee on Program and Policies.

For all time to come the name of the International Lesson Committee will be associated with the International Uniform Lessons. The resolution of the National Sunday School Convention of 1872 authorizing the appointment of "a committee to consist of five clergymen and five laymen to select a course of Bible lessons for a series of years not exceeding seven," brought the committee into existence. For approximately thirty years it had practically no other purpose than that of preparing the outlines of the Uniform Lessons. During the last twenty-five years its scope of activity gradually broadened until it had established four sub-committees.

The Uniform Lesson outlines have bulked largest in the committee's output. They have come annually from the committee for fifty-six years and the end is not yet, for at its last session the committee approved the tentative outlines for

1931. It is by these outlines that the committee very largely must be judged. In any estimate of the committee's service to the cause of the Christian religion, and to the evangelical churches, these outlines are "exhibit number one."

On this basis the first observation to be made is that the committee has been dominated by the material-centered concept of religious education. The committee has conceived of religious education as teaching the Bible. By "teaching the Bible" has been meant the study and teaching of Bible lessons. By "lessons" has been meant a definitely indicated quantum of material — so many verses of a given chapter.

For many years the selection of "lessons" was determined by mechanical, artificial principles. The entire Bible was to be "taught" to the entire Sunday school within a cycle of seven or six years; the order of selection of lessons, the order of the books of the Bible.

The Old Testament and the New Testament were studied alternately, "six months in the Old Testament, six months in the New Testament." The number of verses selected for a "lesson" was determined by the space limitations of the "lesson periodicals." Many a time a proposed "lesson" has been shortened in response to the argument that "it is too long—it will take up too much space." This limitation was enforced by the influence of publishers and editors, and was sometimes objected to by individual members of the committee. A. E. Dunning, while secretary of the committee, wrote: "This arbitrary limitation of lessons by a printer's ferrule does injustice to the Scriptures, and to the intelligence of the committee. The lesson is often mutilated by chopping it off at both ends to make it fit the page of a lesson-leaf."

The selection of "lessons" was influenced by another principle, somewhat less mechanical, but no less vicious in its op-

eration. Since the system was "uniform"—that is, one "lesson" for all age-groups in the Sunday school, no "lesson" might be approved that could not be used with all. This principle, not explicitly stated in the early history of the committee, soon came to be implicit in the choice of lessons, with the result that large portions of the Bible were never used. The effect of the outlawing of large sections of the writings of the Old Testament prophets and other didactic portions of the Bible from the religious instruction of the evangelical churches for more than half a century is serious beyond all possibility of estimate. By a principle as inexorable in its working as the law of the Medes and Persians, unwittingly adopted by a company of devoutly religious men who thought they were rendering the cause of Christianity a great service, the voices of the prophets were infrequently heard for more than five decades in the Sunday schools of the evangelical churches. From 1872 to 1918 the Uniform Lessons used only 14.6 per cent of Old Testament prophecy.

Yet another dis-service was rendered by the committee in relation to the application of historical interpretation to the teaching of the Bible in the Sunday schools. The uniform system centered attention on the limited portion of material selected as the lesson. Whatever the intention of the committee, the method used encouraged fragmentary, verse-by-verse comment, to the neglect of study of the books of the Bible as wholes in relation to the times and conditions of their writing. The by-products of this predominant method have been numerous; the effects of some of them in popular religious thought and life greatly to be regretted.

The International Graded Lessons cannot be said to have been given to the Sunday schools by the International Lesson Committee. Instead of advocating the principle of gradation and leading the way for the introduction of graded

courses the committee steadfastly opposed the innovation. The demand for graded lessons came chiefly from the ranks of primary teachers. It was taken up by a few prominent leaders, ministers and laymen, and by them advocated in public addresses and in the religious press. A voluntary group was formed to prepare outlines and write the new courses. Not until resistance was clearly seen to be in vain did the committee yield. Even then it did not prepare original outlines but instead took over, with some change, the outlines previously developed by the voluntary group, approving them for issuance. Opposition to graded lessons on various grounds continued to be voiced in the committee for years after their official approval. Gradually, however, the influence of leaders more largely affected by educational ideals made itself felt. As a result, in 1915 the committee adopted a resolution approving the principle of gradation as applied to all lesson courses. The application of the principle to the Uniform Lessons has continued to be resisted up to the present time. Stated from the standpoint of one of the ablest of the advocates of the system, since 1914 "the Uniform Lessons have had to fight for the right to live under the aegis of the Lesson Committee."

Since the reorganization of the committee in 1914, which brought into its membership official representation from all of the evangelical denominations having curriculum committees, there has been largely increased sensitiveness to educational principles. This is clearly reflected in the authorization, in response to influences principally *within the committee*, of the *Improved Uniform Lessons*, in 1915; the *Group-Graded Lessons*, in 1920 (this carrying with it the discontinuance by the committee of adaptations of the Uniform Lessons to Primary and Junior pupils); and the *International Curriculum of Religious Education*, in 1922.

The last named action was epochal. It involved the formulation of a statement of theory of the curriculum in the light of the best educational theory and practice of the day; the association with the committee in an advisory capacity of a group of the most outstanding educators of the United States and Canada; and the use of thorough research and experimentation in the process of production.

The International Lesson Committee throughout its history has been a strong unifying influence among the evangelical churches. The use of common lessons;

the association of leaders of the denominations on the committee; and the syndication of lesson treatments, all have contributed to a better understanding, to the alleviation of sharp differences, and to practical cooperation in a number of significant ways. While the Uniform Lessons, particularly within the last third of a century, have undoubtedly retarded the progress of religious education, it should at the same time be recognized that they have been a strong influence in bringing the churches into a closer and more sympathetic relationship.

Wade Crawford Barclay, Chicago.

WHEN IS AN ACTIVITY RELIGIOUS?

THE programs of Young Men's Christian Associations consist of varied activities—games, classes, committee meetings, discussion groups, athletic meets, forums, outings, campaigns, and other sorts of enterprises which grow out of the interests of boys and men. The Association is a religious organization. Historically, and in the purposes of its leaders, it is primarily an association of boys and men around a religious ideal. What elements in their programs shall Associations regard as "religious"? Is vocational counsel religious? a Bible class? a volley ball game? Are some of these, always or on occasion, likely to be more religious than others? If so, what activities and under what circumstances? Such questions as these are fundamental for the lay and employed leaders of the YMCA's. They are of central concern for others who are responsible for leadership in religious education, whether they work through programs equally varied or more simple.

The YMCA's are coming to the point of view that boys and men learn something through every activity in which they participate. None is neutral educationally. It seems hardly possible to say that learning takes place only when activities are labeled "educational," and not at other

times. When interest leads boys to participate in a game or club or class some changes occur in them, even if nothing more than the learning that one will be bored if he does this or that again. Most YMCA activities represent lively interests of those who take part; they must be based on such interests or they soon appear no longer on the program.

When are activities likely to be of a sort that can be called "religious"? Such studies as have been made of Bible classes* have seemed to indicate that the fact of Bible study alone does not insure that the educational process is certain to be of a sort that is religious. Talks about matters traditionally regarded as "religious" do not necessarily involve experiences in the attitudes and discriminations that are most significantly religious. Indeed, it appears to the men who are close at hand to this many sided program of activities that *the subject matter dealt with* may not be the critical point. It is more likely to be the way activities are carried on. The process involved for the participants is indicative of their learnings. Attention to this will reveal the extent to which an activity may be considered religious.

*Watson, G. B., *Experiments with Religious Education Tests, Program Paper No. 5*, Association Press, 1927.

One of the Association's national advisory committees recently attempted to formulate a statement of the criteria which, from this point of view, they would apply to an activity to aid in forming an opinion about it. They described in detail the conduct of several activities which they regarded as distinctly not religious, and others which seemed to be religious. They then asked themselves what really makes the difference? The resulting "elements in a point of view" is as follows:

"A Young Men's Christian Association activity or enterprise of any sort can be considered 'religious'

"When in it conscious attention is given to motives for action, objectives sought, and values at stake from a Christian point of view, and

"When it is marked by thoroughness, is concerned with best methods and data, and is well carried out, and

"When in it definite attention is given to the contrast of current standards and practices with Christian standards;

"When opportunity is given for more extended exploration and experimentation of what is Christian in the realm involved;

"When participants are helped to deal constructively with the relevant issues of major concern;

"When direct attention is given in the activity to incorporating unseen resources, to developing a consciousness or experience of God;

"When there is cooperation between groups whose members are experimenting in Christian ways of living."

This is not offered as a definition of religion or as an attempt at theological distinctions, but rather as a working tool for those who guide processes. Staffs and committees using it are encouraged to modify it, if they care to do so. It has proved to be useful.

Consider, for instance, a meeting of a

board of directors dealing with matters of policy, perhaps the adoption of a budget. Do they make themselves aware of their objectives and of the values at stake from a Christian point of view as they allocate funds? Do they make decisions with care and with all the pertinent information at hand, or are they hasty and relatively careless in their dealing with these matters of human concern? In crucial decisions do they follow customary standards, or do they strive to be radically Christian? Such considerations help one in appraising the extent to which the process of the board meeting is more or less worthy of being called "religious." These criteria are far more revealing than is attention to formalities. They demand continuous effort and growth in ability to make vital discriminations on the part of those who would lead.

The leader of a boys' club or the teacher of a class who seeks to make his work religious finds himself giving attention to the choices he helps boys to make around the values with which they deal, the quality of his own workmanship as a group leader or teacher, the clarity with which the boys choose and use their standards, the extent to which today's enterprises lead on into further experimentation in Christian living, the opportunity for dealing with wider issues as they arise, and conscious drawing upon those Unseen Resources which must be appropriated if achievement is to be sufficiently daring and resultful.

For participants in the midst of the activities of life religion is an integral part of life itself. These criteria are for use in seeing religion within the full range of the experiences of living. For purposes of philosophizing about it we may abstract religion out of life and living; defining that aspect of life and talking about it. These points are hardly satisfying as a definition (or definitions) of religion. They are not intended for such use. They were drawn up as an aid to

the examination of those phases of the process by which activities are conducted that seem to make the essential differences in the resulting learnings.

Perhaps they may be useful in appraising the round of activities of a church—classes, committee meetings for the planning of suppers, finance campaigns, sermons, or socials.

Those who have used them as a guide have found them to be searching in their implications. It is hoped that further use will modify them to the end that they may make possible better discriminations and higher standards of workmanship in the leadership of activity programs.

Jay A. Urice,

National Council of YMCAs.

COAXING THEM INTO THE CHURCH

FOR nearly a half century I have taught where the demand was most insistent and the supply most deficient—the wide-awake, restless but frank and affectionate boys between the ages of nine and twelve.

It has been urged upon me as class after class has approached the age of twelve, to get the boys to decide on the Christian life. It has been uphill work bringing the boys to this decision, because most of the lessons have been in the Old Testament. Great hero tales they are—with the God of the Hebrews in the foreground.

In the few New Testament lessons the miracles have been made most prominent instead of the traits in Jesus that any child could try to copy. *The more human we can make Jesus the more readily the children will follow him.* That is one fact I have thoroughly learned in these fifty years. A boy wants a real man for a leader.

Every effort is made by the minister to round up a goodly number of children before communion day, especially if it is Easter. He tries to spur the teachers on, often giving them printed cards for the children to sign with a pledge somewhat like the following, "I am prepared to devote my life to the service of my Savior and Lord, Jesus Christ."

An evangelist is sometimes called in to assist in the "drive."

"I want all the boys and girls in this room to stand—now wait—who are pre-

pared to give their hearts to the blessed Savior and to confess Christ and make a public profession at the next Lord's Supper."

To stand or not to stand! What does it all mean? What are they getting into?

I have always had such respect for the intelligence of the boys under my care that I feel ashamed when it becomes necessary to explain to them that they will have a taste of bread and grape juice to remind them that Jesus sacrificed his body and blood for principle.

It is my firm conviction that eleven and twelve year old boys of this generation are able to grasp the significance of Christ's death without any visible sign.

I became a Christian myself at the age of eleven. At that time I felt a horror and hatred of the whole lugubrious ceremony, which feeling I have never outgrown.

The boys in my class who have decided to join the church accompany their teacher with fear and trembling to be interviewed by the session. It is a solemn assembly.

Do the elders rejoice over the decisions made by these earnest, clear-eyed boys? Far from it! One and all, they behave as though some awful calamity were impending or had already befallen.

Does the minister ask the boys simple, straight questions such as—"Do you like the Jesus way of doing?" "Are you planning to have Jesus for your leader and to follow the leader?" "Are you glad you are going to join the church

that stands up for the Jesus way to live?" "Will you always be on the lookout to find some work that you can do to help the church in its plan to make people better?" "As soon as you can, will you try to pay a little each Sunday to keep the church going?" *No.*

The minister, reading from a paper, asks each boy in turn exactly the same words—"Do you now acknowledge and confess—(what a feeling of guilt comes with that word "confess"!)—your acceptance of your Savior to whom you are about to consecrate your life?"

Each boy in turn huskily answers "Yes." For the teacher has warned them in advance to say "Yes," explaining

to them that the minister would be meaning those same things that we had said in class even though he used the queer kind of language that ministers thought they had to use. So the boys are prepared.

This appearing before the session is to all concerned a profoundly mournful occasion. Apparently the church or its chosen sponsors see nothing glad, beautiful and inspiring in beginning the Christian life. They make the atmosphere so depressing that the child is filled with a sense of misery and guilt as he "confesses—confesses Christ."

Anna Merrill Foster, Long Beach, Calif.

WHAT IS THE MATTER WITH RELIGION AND WHAT IS TO BE DONE ABOUT IT?

A SYMPOSIUM

LAURA H. WILD

WHAT is the matter with religion? Nothing is the matter with religion. The matter is with us.

It is well for us who are in the midst of a very restless era, seething with all kinds of commotion from discoveries of science to political and economic struggles, to get upon a hill and sit in the shade of some old oak tree and read history at our leisure. The sense of quiet and the long look at the past are necessary to see ourselves in proper perspective.

When one does that it is very striking how the following fact keeps appearing. Whenever there has been a great creative period religiously, the religious spirit has been caught by a sort of contagion or the illumination has been caused by lighting torch from torch; some flaming spirit setting one and another afire.

I have just been up on my hill top, for academic life needs times of escape and long deep breaths of another air. This time I have been going back to the Renaissance in Europe and especially in England at the time of Tyndale and Erasmus,

of Wolsey and Sir Thomas More, and then a little later of Shakespeare and Francis Bacon. That was a great day! But it was no greater than the day we are passing through just now. Without any question we are in a Renaissance of our own. Not since the time of Copernicus and Galileo has the world of thought been so disturbed by entirely new conceptions of the universe, which make the old impossible to thinking people. Not since the days of Columbus, Vasco da Gama, and the Cabots have our commercial and political horizons been so stretched. Not since the taking of Constantinople by the Turks has our fear for Christendom been so seriously aroused.

I have been reading Erasmus "In Praise of Folly." It might have been written for today. Such a delicious satire upon the church and all ecclesiastical foolishness, upon the "intelligentsia" and all their superior airs, upon social climbers and time serving followers of fashion, upon the materialism of the age. And yet there was in that age as there is in this one

an undercurrent of protest, a group of people earnestly religious, a spirit of heroism and service, a loyalty to truth which led men even to the stake.

The interesting thing is this—always the great lights who have helped the world along religiously have been men of strong intellectual power whose moral earnestness and flaming zeal were kindled by contact with someone whose faith in God was exceedingly simple, whose loyalty to Jesus was single eyed, whose whole life was lit up by a consuming consecration, by pure love and undefiled. Tyndale caught it from John Colet, Colet from Pico della Mirandola and Pico from Savanarola. And everyone of these men knew their Bibles by heart, not to argue about the virgin birth or the state of angels, as the schoolmen did, but to perceive the spiritual message of the text.

A young priest knocking at Colet's study door one winter evening was asked in to sit by the fire and when the teacher found the pupil in earnest with his questions, Colet said, "Open your book and we will find how many and what golden truths we can gather from the first chapter only of the Epistle to the Romans." This wealthy son of a London merchant, living and dressing in the simplest fashion, saved his money to found a school, but all London and Oxford crowded to hear him, and whomsoever he touched he seemed to inspire. Erasmus, the greatest scholar of Europe, came to Oxford to meet him especially and wrote, "He spoke with a sacred fury. He was sublime and as if inspired."

Thus also Tyndale, with his imagination set aglow, consecrated his remarkable powers as a linguist to finding just the right English words to get the original sense of the biblical message across to the common people. He made the greatest classic of the English speaking world because all his faculties were engaged in probing deep into the spiritual sense of Scripture.

What is the matter with religion? Nothing is the matter with religion nor ever has been. The great Creative Power is always waiting to possess men's minds and to burst through material surroundings. But only when men have caught a passionate devotion and an utter consecration of all their faculties—their brilliant intellects, their strong feelings, their social graces—to the God of pure unselfish love, does anything worth mentioning happen in the church of Christ, and every time it has brought them back to a study of the Bible and of Jesus.

We of today think we know Jesus and his spirit. The Christian spirit is his spirit, and we think we know what the Christian spirit is, the spirit of the good Samaritan. None of us should stand aloof from a brother in need, no individual, no group of Christians, no nation. World peace, inter-racial comity, commercial unselfishness, social service—we are very familiar with these terms. And we are very, very busy with our social service; our mail attests it, our waste baskets also, committee meetings bear witness, expense budgets of missionary societies, and nervous patients in sanitariums all bring sufficient evidence of the unprecedented extent to which we have carried our efforts at social service. This is also an age of bravery, of heroic endeavor to meet with a cheerful countenance whatever life holds for us, an age of bluff rather than of complaint of ills and confession of weakness to the world.

Put these two facts together and what is found? Busy, busy Christians doing social service, attending committee meetings and staging pageants; wounded and aching souls walking to Jericho with masks over their countenances, and now and again one or another just stepping too close to the edge and going over the precipice into the dark. The priest passes by and does not know that the fellow on the other side of the road has any

wound at all; why should he, for the mask is there and the priest is working up his address for his next appointment. The Levite passes by totally unaware of any aching heart; how could be know, when the sufferer does not shout out and tell him, and the Levite has to get to the next village within an hour to dedicate a hospital in the name of a dead benefactor. Even the good Christian Samaritan nowadays almost passes by, because he has not had any time to look in his Physician's book and understand the significance of some of the silent signs of the soul's heroic struggles.

And thus in a so called Christian land where the love of Christ is professed, men and women pass by on the other side, first

because they are not sensitive enough to perceive the deep need of their brothers, and second because they themselves feel helpless, not knowing what to do to restore a person's faith when it is lost, to take the bitterness out of life when the heart of it is gone and only the noise of buzzing machinery rings in one's ears.

What is the matter with religion? Nothing is the matter with religion, nor with Jesus, for "we hoped it was he that should redeem Israel." But we need to walk with him to Emmaus, and then we too, as well as the early disciples and Savanarola and John Colet and Tyndale, may have our eyes opened and our hearts burning to kindle a light in the darkened hearts of others.

GERALD BIRNEY SMITH

THIS question is always asked about any human enterprise when things are not going with ideal smoothness. People just now are asking, What is the matter with business? What is the matter with education? What is the matter with politics? In every case it is easy to give a general academic answer. It is this. Changed social conditions have made ineffective the routine which formerly was satisfactory. But this general answer simply demands a host of specific inquiries. What has changed? Why have the changes made the older routine ineffective?

There are, in general, two typical answers which are being given to the question concerning the state of religion. One answer proceeds from the belief that the perfect form of religion has been authoritatively established. Any decline in religious life is assumed to be due to a departure from this authoritative pattern. The obvious task of religious leaders, then, is to reestablish the traditional beliefs and practices. The strength of Catholicism lies precisely in the single minded confidence of its leaders in the divinely approved program of the church.

A large number of Protestant leaders have the same attitude. Religion is to be made strong by securing the allegiance of all religious people to what is believed to be God's will. Since the divine purposes are sure to prevail, the consciousness of being in harmony with these purposes lends a sense of triumphant assurance to the faithful.

Modern Protestantism, however, is beset with doubts concerning this attitude. There have been so many different denominations, each claiming to be the truthful representative of the divine will. Manifestly they cannot all be right. There has thus grown up in present day Protestantism a widespread feeling that it is unbecoming for any one denomination to claim exclusive rights to the divine favor. A rapidly increasing spirit of tolerance for differences of opinion has largely eliminated from modern Protestantism that zeal for an authoritative pattern which characterized former generations, and which still gives to Catholicism its attitude of unruffled assurance.

With the release of individuals from the older type of loyalty there has come into existence that bewildering variety of

religious opinions which characterizes our day. People pass from one denomination to another without experiencing any profound change of conviction. Church affiliations, to an increasing extent, are determined by the practical advantages to be found in a specific church rather than by a denominational label. Every large church in Protestantism counts among its members and adherents a considerable percentage derived from other denominations. Under such circumstances, the all important task of the minister is not to emphasize denominational tenets, but rather to make the church so humanly attractive and helpful that all members of the congregation, with their wide diversity of religious opinions, may feel the sense of cooperating in an enterprise which includes every right minded person.

This situation suggests the second answer. From this point of view, what is the matter with religion? It is suffering from an inadequate understanding of what the program of a non-authoritative church should be. The difficulties to be faced by such a church must be discovered in precisely the same way as the difficulties confronting business or education. Actual conditions must be studied and analyzed. Already we are well started on an array of surveys and technical studies which undertake to make a social diagnosis, on the basis of which practical programs may be constructed. But such surveys are only in their infancy. Religion is a long way behind agriculture or salesmanship in its possession of reliable knowledge.

Meanwhile, many significant experiments are being carried out by gifted individuals. It is heartening to note the not inconsiderable number of churches which have built up a highly successful religious work largely on the basis of a shrewd understanding of the practical needs of the people within reach. How eagerly do ministers listen to a description of plans and methods which have

been proved to be successful in some church! There is no greater need today than some means by which these experiments should not remain individual achievements, but should make their contribution to a growing technique of administering religious institutions in such a way as to meet the real religious needs of the present generation.

In this connection, attention should be directed to the schools which prepare for religious leadership. The inertia of educational methods is always appalling. Each new generation of teachers naturally organizes instruction along familiar patterns. Dead issues which once were alive continue to parade, giving a ghostly unreality to religion. In a textbook on theology widely used in a certain denomination, I found an elaborate exposition and refutation of Eutychianism—a heresy which has been dead for centuries. I asked a leader in that denomination, "How many Eutychians does the average minister in America have to meet?" He admitted that the extirpation of Eutychianism is not a burning issue. What textbook on theology gives a divinity student any adequate idea of the kinds of religious thinking which he will encounter in his ministry? Within the near future divinity schools will certainly revise their courses of study on the basis of an adequate survey of the actual tasks and problems of the present day ministry. The education of religious leaders will then consist in enabling them to know what they ought to know about the religious needs of people today and the best ways in which to meet those needs. One great trouble with religion is the fact that so many schools for training leaders are traveling the easy path of traditional methods instead of organizing education with reference to actual vocational needs.

A final word concerning the much needed surveys. These must be organized so as to give reliable information. If any one thinks this is an easy task, let

him try it. It requires a special technique. The results must be tabulated in accordance with scientific canons of accuracy. All this is indispensable if the survey is to yield what it should. But this very technical methodology throws the findings into a form well nigh unintelligible save to those who have had special training. Moreover, the survey usually stops with the facts, and leaves it for others to work out the processes by which the facts may be used. Along with the research which will give us the facts,

we need to develop some way of translating these findings into practical programs. The religious leader must deal primarily with *people*, not with statistics.

In short, there are two things which may be said about the status of religious leaders today. In the first place, most of them do not really know what modern religion is. In the second place, they do not know how to make use of the knowledge which is already available. It looks as if religious education has a stupendous task ahead.

HARRIS FRANKLIN RALL

HERE are two fundamental aspects of religion which must be noted if we are to answer this question. First, religion roots in the sense of an unseen world and in the conviction that in this world the supreme reality and the final meaning of life are to be found. Second, religion concerns itself with the largest realization of life through right relation to this world. In its first aspect it involves some kind of faith or world view. In its second it looks to a certain organization and direction of life.

The first mark of the ineffectiveness of religion today is to be found in relation to the former aspect. Religion has been losing in effectiveness because this spiritual world (God and the higher values) has lost in its hold upon our conviction; it is less real than it once was.

In part this is due to the fact that the modern way of thinking, wherever it penetrates, makes impossible the old forms in which this spiritual world was conceived. For the old thought it was a world definite, fixed, and apart, a world of God and angels, of heaven and hell, holy church and holy priesthood, with holy powers available through sacraments, and holy writings and sacred history. In Protestant fundamentalism, in the Roman Catholic Church, and in lesser measure in the neo-Catholic groups, this older view

is still able to assert itself, and there religion has a stronger hold, at least on this side.

But this quasi-intellectual aspect is not the main matter. Religion moves in the realm of practical concern. The realm for men is that which appeals to desire and which in practice satisfies needs. In its bid for man's allegiance, a spiritual-ethical religion has always had keen competition, but never so keen as today.

Never has the world of things been more real to men or offered more varied or appealing satisfactions. What is more, where once it offered its gifts to the favored few, it now brings its wares to the doors of the masses. Man has never felt so much at home in this world or known so well how to master its forces and make them minister to his pleasure. He no longer sings about being a pilgrim and a stranger; he has built himself very comfortable quarters. He has looked upon his world and found it good; why concern himself about another, whether here or in the future? The sense of want and fear, of uncertainty and dependence, has largely vanished, and a feeling of mastery and self sufficiency has taken its place. In a marked sense the temper of the age has become "secular," "this-worldly." Religion roots in aspirations which transcend alike possession and

power; it has little place with the man who is satisfied and self sufficient.

From this weakened position of religion just indicated there follows the second aspect of its ineffectiveness, that is, in relation to its control over life. The fact needs no illustration. Men are obsessed with the desire for material goods and individual gratification. The sins of unrestrained individuals may be passing in business, but recent events suggest that the fear of God and a keen sense of honor are not a great restraint, even with churchmen, when party success or millions of profit are at stake. These evils are too general for us to follow the two distinguished German scholars who have laid these faults to the defects of Protestantism. Catholic Italy is just now showing what the lust for national glory and power joined to the need of economic advance will do to the spirit of a nation.

A simpler reason would seem to lie at hand. The last century or two has seen an almost incredible advance in man's knowledge of the physical world, in access of physical power and material goods, and in complexity of social life. The change has brought problems to tax the highest wisdom and to test the most mature strength of character. And we lacked both. The child had of a sudden grown to be a man, with a man's strength and passions, yes, and with knowledge and skill; but not with a man's wisdom and insight and moral strength and self mastery. So men amassed goods and forgot justice, they won power and used it for self destruction, and life became rich at the periphery and poor at the center.

There is no place here to consider the brighter aspects, and only a few suggestions can be given as to the way out. The world of spiritual reality must be reinterpreted to the mind of our day. We live in an age of transition, and such transition brings for the time uncertainty and

loss, but we need not envy those who hold the old spiritualism and who must face the same problem in due time.

More is needed than interpretation. Men need to be brought to a keener realization of this spiritual world and to a deeper appreciation of its values. Religion must be renewed at the center if it is to be effective in outer expression. We need a new understanding of the function of worship, of the meaning of meditation and prayer, of the quality of religion as fellowship with the Eternal. We must set ourselves to guide the young and the old into this life, realizing in the meantime that such religion is contagious rather than intellectually communicable, and that this life of the spirit must be first realized in ourselves as leaders and teachers in religion.

But in the ethical realm too there is needed similar guidance and reinforcement. Here also reinterpretation and inspiration are demanded. The first need is to realize more keenly the gulf which lies between the Christian ideal and the paganism which is dominant about us. Especially in the realm of group life and social relations, there is too much of compromise in thought and practice. In part this comes because we have not yet found out for ourselves what the Christian demand really involves in the new and complex conditions of this modern world. Again, there is more than teaching needed. There must be an increased number of men of religion who in their own lives, having counted the cost, will exemplify the loyalty to these ideals and make them real and appealing.

With such a background of clear perception and high life, we can again summon men to repent and believe the good news that the rule of God is at hand. We must ask them to dare to believe that the final power in this world is love and justice, and that men must dare to trust in

such a God. We must summon them to believe in the way of Jesus as the way for men and nations, and call them to enter upon this way as upon a great adventure. And we ourselves as teachers of religion must go ahead upon this road.

E. Y. MULLINS

IT IS not easy to offer a criticism of modern religion which will be applicable at all points, and in all places. The problem varies with the locality and with the preacher and with the congregation, so that any criticisms or constructive suggestions will need to keep these facts in mind.

I will mention timidity in affirmation as a weakness of modern religion. We have reacted against dogma and dogmatism, and we have so exalted religion as against theology that the positive note has almost passed out from the preaching of many moderns. All the great religious ages of the world have been ages of strong religious beliefs. Of course, we must avoid superstition and the reactionary spirit, and this is not easy to do.

Again the substitution of the social for the religious message is in some quarters a weakness. The Christian religion is, of course, a social religion and has social implications throughout, and is not adequately expressed if the social side of its message is ignored. But it is quite possible to stress the social in such a way as to obscure the distinctively religious message itself.

Again the modern tendency is to make religion too general and too abstract. Christianity is a very definite faith. It presents truths which may be grasped by the mind and held firmly. If it is classified with other religions and all religions reduced to the same common denominator religion is in danger of becoming so general that most of its meaning is lost.

I think also modern religion fails sometimes in its contact with the age. Sound pedagogy should always govern religious teaching and abstract systems of thought

may easily miss the point of contact with the needs of man. Careful and sympathetic study and adequate understanding of the state of mind of those whom we wish to serve is a condition of success in religious teaching.

Again I would suggest that the absence of spiritual passion in the pulpit is a defect. The need of urgency and depth of conviction is too often lacking. The preacher can scarcely influence a congregation powerfully unless he is himself deeply moved.

Most of the above criticisms pertain to the preacher, and inevitably the weaknesses of religion show themselves first and most pronouncedly in those who lead in the religious life. People and priests are always liable to resemble each other in their spiritual outlook and attitude.

I think a great improvement in public worship could be made if the minister devoted more time to preparation of other parts of the service as well as the sermon. Public prayer should not be extemporaneous in the sense that the preacher had given no thought to the matter beforehand. Powerful and sympathetic leadership in public prayer calls for very earnest and prayerful preliminary study. Then, too, an element of unity should characterize public worship. All the features that enter into it should be prepared with reference to the service as a whole.

In a real sense public worship is a striking example of spiritual cause and effect. The leader of worship who embodies in his own character and attitude the spiritual force which belongs in public worship will almost inevitably produce the kind of effect which is desired. A lackadaisical attitude on the part of the

preacher will repeat itself in the congregation, and, on the other hand, the intense spiritual yearning and desire will inevitably communicate themselves to

the congregation. So that the leader of worship will be an index to the spiritual quality which pervades the entire congregation.

GEORGIA L. CHAMBERLIN

JUDGED merely by surface occurrences there are three groups of people in the world—the religious, the non-religious, and the anti-religious. The last of these may be sub-normal, abnormal, or embittered by some experience which has caused them to hate certain religious people and this hatred has been transferred in time to religion itself. Such persons as spiritual invalids can be omitted from this discussion.

In the second group, the so called non-religious, may be found many different types, among them self sacrificing leaders in humanitarian enterprises who have found themselves able to get on without formal religion. There is the man on the street who thinks that he is too busy to bother about religion; there is the man who knows nothing about it, and the man who has had too much of it in his youth and has revolted. These and many others who may be classed with them are spectators of the third group in whose keeping religion seems to find itself. Here it is formed, propagated, developed, and used. Here one would expect to find unity. But there is the widest diversity of opinion among these religious people as to what religion is. Some regard it as a creed, or system of beliefs, some as a certain type of moral living, some as an authoritative ecclesiastical system, a few as an interpretation of life and God.

First, how can one answer a question as to what is the matter with religion when the word "religion" carries a dozen different connotations to as many different people? As a matter of fact, there is no religious vocabulary common to all. There is no other human enterprise that cannot be discussed. What people cannot talk

about with each other freely, will not develop into a common healthful experience. Religion, in general, or even Christianity, has not developed a conversational basis of healthy interchange of thought among friends, in the family, in the church, or in the community. No *common denominator* for all these fractional units has been made clear, opening the way for non-controversial discussion.

Second, religious people have failed to utilize powerful creative influences in the modern world. The imagination of journalists, writers of fiction and of plays, has not been captured in the service of religion, although it is one of the major human interests. This is due to the fear of conflicting constituencies. There has been found no *common denominator* which makes it easy for persons engaged in such public activities to present normal people interpreting life religiously. Religious people in the newspapers, in books, and in the plays are usually nuns, priests, ministers, or freaks. Yet more people read newspapers and fiction, or go to the theatre in a month, than go to church in a year.

Third, religion has been too frequently hampered by the friendship of religious people with the "mammon of unrighteousness." The rich in the church have satisfied their souls with munificent gifts while the poor man has struggled to give a pittance for his soul's salvation or to save his self respect. There has been too much struggle for size and display with too little emphasis upon those things in the church which minister to the religious spirit. The religious ministry of beauty in color and form, the inspiration of great architecture, have been ignored to a great

extent. The church is reluctant to accept its opportunity to minister to every one, all the time, through open doors inviting quiet and the much needed opportunity to think the thoughts that such surroundings should inspire. It is only the people who can worship alone in sanctuaries who can genuinely worship in a congregation. The church must be the *common denominator* between the passing crowd in the city streets, and a more frequent possibility of a sense of the presence of God.

Fourth, the doctrine of the "elect" is responsible for racial and geographical barriers which cloud the real issues in religious life. One can sit in judgment upon the practices and customs of a religion which seem debasing in their influence, but a Christian cannot say to a Buddhist "I am holier than thou" without violating the very canons of the religion of Jesus which he professes. It is not the Buddhist, the Confucianist, the Mohammedan who is injured by the exclusiveness of Christianity but the Christian himself. There must be a *common denominator* between people of different faiths, a road through which each may contribute to the other and to the sum total of religious idealism.

Fifth, the symbolism of religion is too remote and diversified. Each cult has inherited from the past an accretion of customs and symbols that have no meaning to many of those who participate in them today. There should be some *common denominator* of really significant symbolism, diversified for different groups, but contributing to a common end.

As one thinks of all these manifestations of religion today it seems hopelessly chaotic. Yet this is the ordinary spectator's view, if indeed he sees more than one phase of it at a time. Suppose, however, that instead of thinking of religion

as something already made, principles approved, types of conduct established, processes of worship accepted, we were to turn the whole thing into the spirit of a great quest, the quest for God. Would we then have the *common denominator* which we are seeking? A common vocabulary might soon arise, for those engaged in the same quest would have the desire to exchange experiences. The imagination of those who make our literature might even be captured. At least, they might not intentionally throw dust in the eyes of those who were engaged in the quest for they would respect its spirit. Churches would be endowed for the more successful carrying on of investigation as laboratories are endowed today. The inspirational value of beauty in all its forms would be brought to the making and the decorating of the church building so that worship might make its fullest contribution. Racial barriers would be forgotten, for all would be working toward the same end. Conduct would be influenced by the fact that only the fit could expect to be successful in the quest, and fitness would be measured by the ideal of God, which would always be higher than that of the individual. The symbolism of religion would be tested by the question of its power to contribute. Jesus would be the supreme fellow questor, the one who found God completely, and people would be tempted to try to find him in the same way; and the Bible would be seen as the accumulated experience of those generations of seekers before him. Youth would eagerly join in the quest, for they would have a contribution to make. Religious education would become a community venture. Is something like this change of attitude what we need to give zest to religion today?

WHAT IS THE TASK OF LEADERSHIP IN RELIGIOUS EDUCATION?

A SYMPOSIUM

RAYMOND A. KENT

A FEW days ago the writer was asked by a young man, a college student, "Is going to church religious?" In a recent conference of teachers and other workers in religion the question was raised whether university tennis courts should be open for students on Sunday afternoons. One of America's most outstanding preachers and workers among young people said, "Most certainly, Yes." During the same conference a very prominent senior student in a large university, a man known among his fellows for his moral uprightness, high idealism, and personal support of campus activities under religious organizations, remarked that it really did not seem so important whether one had religion during one's college career.

Looked at in the light of traditional concepts of religion as known to most Americans, these expressions are violently dangerous. They seem, in fact, to forecast the downfall of the citadel of our forefathers' faith. From another point, however, they merely indicate very real changes which are taking place in the present thinking about religion. It is said by some that college students are not interested in religion. Carefully collected facts seem to indicate that such an assertion is anything but the truth. They are, however, not interested in the theological bases of ecclesiastical dissention and denominational rivalry. They do not become excited over creeds. True, much of what has been paraded before them as religion is not interesting to them. But is that any proof that religion itself no longer has power to attract?

It is much more difficult to define religion than to know where to look for it. As far as it functions in one's living, it must be looked for in the vital experiences

of life—the life as lived by the child, the college student, the man or the woman involved.

Institutions such as the Sabbath of the church do not make living religious. Neither does keeping laws or conforming to church rules. They may and should all help; they may hinder. Religion is bigger than any of them. To grasp this idea clearly is one of the major tasks of leadership in religious education.

If the scope of religion is anywhere nearly accurately indicated above, then the function of religion is to operate as a conditioning factor in those experiences of men's living that are thought by them to be important. It is the business of religious education to train children and youth so that in these experiences the ideals of religion will result in living, in life actions, that men will countenance as truly religious.

It is daily becoming clearer that the experiences which are judged to be of major importance are, for the most part, those which have to do with relations between individuals and between groups of individuals. While personal communion with the Creator may be vitally important, the measure of its significance to any individual is to be found in how much communion enables the individual to be unselfish and helpful towards his fellow men. No historical or contemporary religion has been of great moment which has not emphasized this principle.

A major task of leadership in religious education, then, is to focalize properly the function of religion.

Relations from which such vital experiences arise today include the family, the community, industry, the state, and international relations—those between states. The community, of course, does not need

to be a civic unit; it may be a school, a campus, a club, a fraternity—any such group of individuals. A supreme test of leadership in religious education will be, after a generation has been brought up under its guidance, whether marked changes for human betterment will be taking place in congested regions of poverty and vice, in bitter contest between employer and employee, in the "war-minded" attitude of the settlement of differences with other nations; whether denominational bickering and competition are replaced by the more inclusive concept of religion; whether secular education with its wide range of auxiliary activities—social, athletic, etc.—becomes focused on human values and their impossible increments. Here, we repeat, will leadership meet its greatest challenge and its regal test.

There is another significant task which is demanded of this leadership. It is much more technical than either of those previously mentioned. The most effective instruments possible must be developed for making religious education count. Two thousand years ago the peasants of Judea did not put wine into old bottles. Since the problem deals with a phase of education, its solution should make use of all the scientific information available

from that field. We do not depend solely or mainly upon inspiration to master arithmetic or history, why should we to acquire religion?

In seeking to find the desired instruments, leadership will doubtless find it necessary to coordinate greatly the efforts of many present organizations such as the church, the school, the home, the scouts, the Christian associations, and community recreational services. While each of these is not primarily religious in purpose, it is only through their intelligent coordination that time for religious education will be permitted the individual, and that wasteful overlapping can be prevented.

Religious agencies such as the church must be led to accept, as they have not yet, the supreme importance of the ministry of education to children and youth. If such acceptance is not forthcoming relatively soon the church will cease to be a major medium for religious education, and either that training will be relegated to a place of inferior importance or it will pass into the hands of other agencies which are not primarily religious in purpose. In the latter event moral training will supplant religious education, and organized religion will have lost its greatest modern opportunity to mold future civilization.

FREDERICK W. STEWART

THE task of the leader in religious education, from the standpoint of goals, is two-fold, and from that of means, manifold. The ultimate goal is the building of that ideal social order which Jesus called the Kingdom of God. Everything, then, that he does must help move society toward that great objective.

More often, however, the leader will see his task in terms of the individuals whom he is called upon to lead. To develop in the child richly all the best of his personality, to produce in him the best character of which he is capable, to cultivate in him powers of control and of self direction for the highest social

ends, and to make of him the most efficient possible factor in the general social process—this is his immediate goal. He will interpret "best character" to be that which is socially and spiritually most desirable for each one in his own environment.

To attain this end, the leader will employ three principal means: teaching, worship, and certain social relationships.

The Teaching Task. Since all true teaching is based on the experiences of life, the religious educator will emphasize in particular those experiences which are of a religious character, using them in three ways to develop the habits, atti-

tudes, ideals, loyalties, and controls of the upright life.

The experiences of others, preserved in such forms as history, story, poetry, philosophy, law, and social institutions, what we may call "vicarious experience," will be used to impart information as the basis for developing the powers of analysis and evaluation, and for the emotional appeal needed to carry judgment into action. For this, every possible source will be levied upon. Among these the Bible will undoubtedly hold first place, being, as it is, the supreme treasury of human experience in the search after moral and spiritual satisfaction.

But the real teacher will be eager and alert to lay hold upon every actual, crucial life experience which comes within the horizon of his learners, even interrupting the formal program of instruction, if necessary, in order to profit by these more vivid lessons. Any event, a death, a disaster, a clash of racial or industrial interests, a feat of heroism, an altruistic act, if it grips the imagination and stirs the emotions, may be analyzed, interpreted, and evaluated, and the character of the emotions it provokes may be scrutinized.

Finally, the leader will deliberately seek to set up concrete situations in which the learners may acquire experience under controlled conditions, laboratory practice, we might call it. Here ideas, judgments, and appreciations will get across into life, and will impart the habits and skills of right living, the "feel" of the thing as it gets down into the muscles, and the emotional glow that will insure its repetition.

Worship. Worship is the heart of essentially religious experience. The problems of life may be related to, emotionalized by, and interpreted and evaluated in and through worship. The worshipper, standing apart from the immediate and pressing affairs of the moment, may see life whole, may discover its true perspective, and may relate it to the eternal

realities and values. Here, too, he may find himself at his best. This it is truly to worship. It is both a social and an individual experience. And its finest fruitage is harmony with the will and spirit of Jesus Christ.

But worship is an art. It needs careful, intelligent, purposeful cultivation. It can not be acquired by chance. Its elements must be understood, its skills must be acquired, and its attitudes cultivated. Here, then, is a fundamental part of the leader's task, a part which he can fulfill only if he knows thoroughly the way and is himself a sincere and devout worshipper.

Social Relationships. To attain the desired end the leader will seek to relate the child to all that which will assure his most effective social and spiritual growth. Two such relationships may be specially noted:

A personal loyalty to Jesus Christ and a committal to his way of life. Beyond a doubt no other attachment among men has been so powerful to remake lives and to draw out the best in a man as has this. The leader owes it to the child to seek to bring about this relationship happily, sincerely, and effectively. As leader, too, he will ever be pioneering in a more adequate understanding of Jesus and of his way of life.

As a temporary and secondary means to this end, the leader may sometimes be led first to secure a personal loyalty to himself. Indeed he will find some whose religion can scarcely rise beyond loyalty to one who in turn is attached to the unseen Master. But in most cases he will soon tear away the scaffolding. He will render his leadership without loss of the sense of partnership in a common quest.

In the normal situation, also, he will seek for the youth affiliation with others committed to this way of life, both for the aid and support to be derived, and as a means of making productive per-

sonal contribution to the total social and spiritual life. Other organizations may also be included, but in particular this will mean connection with the church. Now the church is not an end, but only an effective means, and so it is maintained for its further usefulness.

WALTER ALBION SQUIRES

THE Sunday school began as an evangelistic agency. It was long dominated by the thought that the chief end of church school teaching was the conversion of the pupil. This thought was not inherently wrong. The defective church school teaching which sometimes arose under its domination was due to an inadequate understanding of the psychological processes involved in the experience we call conversion. The trouble with church school teaching was not due to the fact that it was evangelical in spirit, but to the fact that erroneous ideas as to the conversion experience so largely prevailed. Conversion was then nearly always thought of in terms of cataclysm. The developmental type of conversion was largely disregarded or discredited. The development of the religious life which should take place after conversion was given but little recognition in the church school program.

Psychological science has helped us to correct our ideas concerning conversion. We know now that the developmental type of conversion is as genuine as the cataclysmic type of conversion, and often more enduring in its results. We define conversion today as the experience, or group of experiences, through which the individual becomes a Christian. We look upon it not as the end of our church school objective, but rather as a goal, the attainment of which marks the beginning of a still larger and wider program carried on by the church school for the religious development of the pupil.

The objectives of religious education have not changed so much after all. The teacher of the Christian religion is still

Finally, the leader in religious education will see that all his machinery is well set up and running smoothly. And he will never forget that to continue to lead he must unceasingly cultivate, develop, and improve himself for the sake of others.

trying to lead his pupils to become Christians. This is the case no matter what may be the particular type of work he is carrying on, be it Sunday school teaching, community leadership, work in homes, or oversight of boy scouts. But when we come to consider the methods used in different types of religious education today we do find some wide differences. These differences arise, at least in part, out of different theories as to how the individual enters the Christian life.

Some of these theories would seem to be based on a belief that modern psychology has gone far beyond the somewhat modest contributions toward a better understanding of conversion which were suggested in a preceding paragraph. May I now suggest some dangers arising out of this over confidence in psychological theories not yet established?

There is danger of over emphasis on the social element in religious education. The Christian religion is no mere group phenomenon. Social influences are important, it is true, and the Christian religion, to a large extent, lies within our social heritage. Nevertheless, one becomes a Christian, not by yielding himself in loyalty and devotion to the imperfect expression of Christian ideals as they are contained in the lives of Christians, but by devotion to the perfect ideal revealed in Jesus Christ. Social contacts are of value as they lead to a faith in Christ, but they can be of service only in so far as they are an expression of the perfect ideals revealed in Jesus. The individual may be helped socially to find the fountain head of the Christian life,

but having reached that source, he comes into possession of spiritual sources which lie quite outside social bounds. The social phases of the Christian religion must always be emphasized. They can hardly be over emphasized so long as we are thinking in terms of religious expression. They are easily over emphasized when we are thinking in terms of religious sources. Philosophers like Whitehead and Wieman are making a valuable contribution to religious education in their insistence upon the individualistic phases of the religious life.

There is danger of over emphasis on the activity elements in religious education. Project teaching has without doubt great value for religious education. Our program has rested too much on a basis of abstract information. Nevertheless, the proposal to make all religious education center in projects is pedagogically absurd. The proposal is born of a biological and mechanistic psychology which is popular today, but which will soon run its course. We are not mere animal organisms seeking adjustment to a physical and social environment. Thought has power to change things, and any method of teaching which influences the thinking of pupils cannot be permanently tabooed.

There is danger of over emphasis on the place of situations in religious education. Helping the pupil to make right decisions in the presence of concrete situations is an important part of religious teaching, but it is not the whole of it.

Some religious educators seem to think that the experience which accompanies the making of such decisions is the only experience that can have any educational value. Carrying the theory to its logical conclusions, we must believe that every decision we make is made solely as a result of previous decisions. It is more reasonable, and more scientific, to believe that the whole background of experience may enter into our decisions. All sorts of experience may have educational value.

There is danger of over emphasis on the outcomes of religious education. The "job analysis" method of determining what the educational program ought to be seems to work fairly well in the training of brick masons or druggists, but that is no assurance that it is competent to deal with every problem connected with the making of a curriculum for the church school. An over emphasis on character traits to be attained in religious education tends to reduce religious education to a system of mere ethical culture. Character traits are fruits of the inner life and that inner life is changed by a response in faith to the whole personality of Jesus Christ. Desirable character traits are most surely attained not by teasing them out and making them educational objectives one by one, but by blending them in the one great objective of Christian teaching, namely, in the intelligent and purposeful acceptance of Jesus Christ as Saviour and Lord and of his way of life as one's own.

L. L. LEFTWICH

RELIGIOUS leadership no longer need be achieved through long years of toil beside the carpenter's bench, or through years of quest in institutions of higher learning, for now it is dispensed by summer camps upon all the hosts encamped about, after three glorious weeks of singing, hiking, swimming, and reciting. Leadership training is being granted through correspondence schools. The

psychology of leadership has been made so simple by writers of books that general psychology, abnormal psychology, and social psychology need no longer be experienced. Leadership is being so cheapened that we are in danger of developing a cheap leadership—preachers but not pastors, reformers but not performers, possessing diplomas without diplomacy.

Religious leadership, as clearly implied

by Bogardus, is far more indigenous than universal, local than worldwide, manual than hortatory. Amos denounces the evil Samaritans, but not as a shepherd of souls. Jesus was willing to risk the social discovery of the kingdom on home talent. Paul punctuates I Corinthians xiii with a tentmaker's needle, and christens it with perspiration from a weary brow.

The leader represents the budding point of a social group; the thrust out toward adequate adjustment. The leader is not the center of a group, but rather represents the expanding, readjusting eccentricism of the group. As children in their play join hands and encircle their leader, who in turn skillfully moves the group in the direction they should go, but who, breaking out of the circle and deserting it, ceases to be their leader, just so the leader who breaks with his social group and no longer represents the growing point, the becoming center, should no longer be called a leader.

Religious leadership, therefore, represents achievement or growth in a local group, in a definite direction, in a specific social situation. The process of grafting a potential leader into a new setting is painful and uncertain. And to speak of leadership in general is as absurd as to call a bouquet a rosebush.

Some leaders may achieve a portable chameleon adaptability—to be all things to all men at all times—but even this growth has a heredity which once limited it to a local situation, local parents, local atmosphere. But since the city outbids the country for youth's attention; since the pleasant shade is beyond the homestead; since leadership is offered as a spiritual legacy, detached from all achievement, struggle, and leadership responsibilities—religious educators, beware!

Leadership in the church does not neutralize all conflicts but substitutes genuine conflicts for whimsical bickerings. It keeps all conflict in an attitude of investigation, quest, good sportsmanship, and achievement. Leadership in the church

does not necessarily establish or demolish the Ladies Aid Society. Rather it loads all organizations found there (or created) with Kingdom work, to the end that these organizations may survive or perish according to their ethical fitness. Leadership grows up in a church and grows there as long as the church grows. Leadership "puts over" nothing on any church at any time. It accomplishes not its own whims as an interpretation of the will of God. Leadership in a church for one generation would grow the Kingdom into that church—and who hopes for the Kingdom to come at first in general?

An efficient college president states that he knows the monthly cost of each item of food used by his many dormitories. This indeed is a necessary datum in managing a great social institution. However, the future worth of a college has slight relation to the costs of education. If we could change the role of college president from money raiser to educational leader, our colleges might then become seriously minded about developing a prophetic leadership. All colleges are guilty of turning out standard productions to a greater or less degree.

Leadership in college will take hand picked youth and solidify them into a social group. The teachers will achieve the inter-stimulation rôle. Each social group will be engaged, not in required courses, but in an alluring life quest, localized. This group, in their living quarters, will not be split up into female dormitories and boarding rooms for men, but rather the teacher and his family will adopt eight or twelve young men and women for four years, and as all good families they shall live a normal, creative, family life together. And as they share the household and laboratory of work, as they sing, play, and construct together, education will eventuate and leaders will grow up in local groups—even in college.

As we come to appreciate that religious leadership is an achievement rather than a gift, an achievement in a local situ-

ation, dealing with real home talent, we shall have to re-evaluate all our techniques in producing leaders. We shall have to rethink all of our summer camp ideals. We shall have to begin to seek the Kingdom in local churches rather than out in the world at large, and some day we

shall refuse to call our colleges schools for prophets while we disregard the immutable psychological laws of personality development. Some religious leaders are leading in church, home and college, but most of us are content to be "Progressives with no facilities for going forward!"

SHAILER MATHEWS

LEADERSHIP in religious education is impossible without followers. The sort of leadership will be determined by choosing the sort of following to be gained. Different ideals appeal selectively to different people. In order that there would be followers it is necessary for there to be some sort of liaison between two parties. Just at present there is a tendency for specialists in religious education to get too far away from those whom, above others, they should have as followers. Contact is lost with those not interested in technical problems. Less advanced but would be followers want to know where the leaders are. If it is not a case of the blind leading the blind, it is at least a case of the far sighted leading the near sighted.

The difficulty to which I am referring arises partly from the fact that men are trying to settle questions of metaphysics by raising problems in psychology. In fact, raising problems has become a heralding of an educational gospel. But the existence of God can never be settled by a study of statistics, or by mental tests. I do not mean to deny the scientific importance of such procedures, but many of the results they have obtained could have been stated pretty accurately before the investigations were really made. Of course, it is well to have common sense corroborated by statistics, but I do not see any particular advance has been made by developing religious as distinct from moral attitudes.

If we are to have leadership in a genuinely religious education, it must be in the field of religion properly defined rather

than in merely de-theized character study and behavior. I suppose that it is possible to redefine the word *religion* so as to obviate the necessity of talking about God, but that seems to me to be a triumph of theological amateurs. It looks to me as if religious education were in danger of running up a psychological blind alley and calling it a highway to religious truth.

I know, of course, that such a criticism is not universally valid, but I refer to literature for vindication. The real leadership we need now will give a method of teaching people how to realize their relationship with a God who is objective to themselves. We need faith in God rather than in reflexes, glands, and non-theological theology.

Leadership in religious education involves also the capacity to see education as a social process and consequently the importance of religious institutions. I think there is advance in this particular. The Sunday school is coming into educational respectability, thanks to the reorganization of the International Council of Religious Education. There seems to be a sort of recovery of the belief that one does not have to divorce an educational process from the church, and that it is possible for religious education to be educational even though ecclesiastical. This means that the liaison is actually being set up between the educational expert and those who must apply his findings to the people who need education.

Now if the next step can be taken and rational theological thinking as distinct from reiterated confessionalism be intro-

duced into religion, we shall begin to be making religious education a Christian religious education. In fact, if we were to talk less about religion and more about the Christian religion we should make decided improvements. After all, we do not need to invent a religion. We already have one that undertakes to induce men to trust in a God with whom they can have personal relations, which makes the experiences of Jesus a revelation of what that relationship with God may mean in individual life, that undertakes to show that sacrifice in the interest of an entire group and for more personal goods is a way of getting still closer intimacy with and help from the personality producing forces of the cosmos.

Leadership must consist in something more than the setting forth of problems and even ideals. There must be the impartation of the ideals to those who are to administer them in actual teaching. There is constant danger lest those engaged in the special study of educational methods become separated from those who do this actual teaching. After all, religious education is something more than technical study of technique. It is the actual administration of a curriculum and the production of changes in the lives of pupils.

Just as there is danger lest specialists in biblical study shall divert attention from the spiritual significance of the Bible to

problems of text, philosophy, archaeology, textual criticism, and the critical analysis of the New Testament literature, so is there danger lest those who are furnishing the point of view and the chief topics of discussion in the field of religious education should be more interested in the discovery of truth and the raising of technical problems than in the contact of the results of their work with human life. Every specialist in religious education at frequent intervals should undertake to teach a Sunday school class of boys or girls.

Who, then, are to be the following which constitutes a man a leader in religious education? Teachers. Leadership in religious education means the production of teachers who can teach, of methods that can aid teaching, of organization of content material that can be used by those giving instruction. Those who are masters of a highly specialized subject are needed to contribute material to leaders, but they are not leaders in the sense that their dominant interests should be reproduced throughout the entire movement. Just as it would be a misfortune if critics and philologists were to be leaders of pastors, so would it be a misfortune if religious education as a movement should be led into the laboratory rather than the church.

PHILIP COWELL JONES

RELIGIOUS education is whatever process makes individuals and groups of people more religious than they have been. If we should undertake to describe "religious" people, would it not be in some such fashion as this? They are those who are striving for ideal ends; those whose lives are so dominated by right objectives that they are unified personalities; those who set the good of others above their own good; those whose working philosophy of life recognizes the primacy of the unseen forces of the universe and the

secondary quality of the seen; those whom the perplexities of life do not daunt nor the fierce battles of life defeat.

The influences that make people more religious are many and varied. Some are definite and calculable, others are subtle and elusive; some are personal, others are impersonal; some are present and immediate, others are historic and distant; some are normal, others are dramatic.

Leadership in this process of religious education, whether in the school room, in the home, on the playground, in a social

group, or in a community large or small, is, therefore, not to be defined with accuracy or finality. All that can be done is to suggest some of the basic, obvious elements.

Personality is required. We do not commit ourselves to, nor are we influenced greatly by causes and ideals which are not identified in persons. People exert an influence over us that is not known either to themselves or to us, but in addition to this subtle, intangible transference of power, men can deliberately set about to use their personal force to make us more religious. They may employ such methods as demonstrating service to us and to others; by showing us the interior view of their own vital experiences; by revealing to us, to our hurt, our folly or our stupidity; by sacrificing their convenience or their possessions on our behalf or for the ideals they represent; by the contagion of unquenchable enthusiasm; by the subtle means of sincere appreciation of our own feeble efforts. These fine fruits of friendship make us more religious.

Method is required. We do not commit our allegiance to objectives and causes that do not command us, and the things which dominate our lives are largely those which are dramatic in their own right or are set off by a highly dramatic background. International friendship is intensified by the dramatic flights of air line ambassadors who fly above the customary diplomatic channels.

The process of leadership must recognize the efficacy of the dramatic element in education. Fathers and mothers can make home duties fascinating by giving them the element of surprise. Teachers set pupils on the trail of unknown facts; their dramatic discovery engraves them on the pupils' minds. Likewise, in religious education the dramatic element must be reckoned as of large importance. The silence of a Quaker assembly; the elevation of the Host; the doffing of hats at the grave of an unknown soldier; the gasp of

wonder at the first gaze on the white summit of an Alpine peak; the handclasp of high resolve where comrades face a grave ordeal together; a strange herdsman of Tekoa with a plumbline in his hand—such things write on the leaves of religious experience words that are not to be eradicated.

The exaltation of personal values is required. A certain kind of education may be individual but it cannot be called religious unless it is focussed on social objectives. The more truly religious one becomes, the more do his thinking and his deeds exalt human values. Religious education is that process which helps us to estimate life's vital worth aright, so that in our choices of action the concern of human beings becomes an inescapable consideration. As increasingly we make our decisions on the basis of their effect on the personal element in the universe, we are becoming religious; so religious education must help us to discern the constant relevancy of personal values and to act steadily on the basis of that discernment.

Culture of the imagination is required. In fancy's magic realm character is nurtured or stultified. Stumbling along with earth's things as our toys we become materialists at last, and there is no escape; but, down the days, with imagination tuned to beautiful ideals, we win our rightful citizenship in the celestial kingdom of light and power. Religious education that neglects the culture of the imagination stamps diamonds beneath its feet.

We have ears. In the morning we can hear the clanging of the alarm clock which we have set in weariness the night before, or the sweet tone of a song bird by the window, the alarm clock of a transcendent household. We have eyes. We can see a steeple on a building with four walls or a spire pointing our minds to lofty heights. We have other senses. They can serve us well or ill—to make us

beasts or gods. Fancy has a subtle power to make them serve us well.

Religious education must interpret hu-

man experience in a universe of vitality and beauty and permanence; it must attend to the culture of the imagination.

JAMES SEEHORN SENEKER

IF ONE will observe a fawning dog crouching before his master, or even a larger dog, one finds an original datum on both flattery and leadership. That social expectation is a powerful factor in shaping action patterns of both leaders and followers few will question. True, individuals and groups alike have varying action patterns precisely because they give heed to different social expectations. One person heeds the expectation of the jostling crowd at his elbow, while another responds to the approval of a distant friend, lover, mother, or the Most High God.

Tendencies to action are almost universally considered innate. But the particular way or manner of acting is determined quite largely by group approval and disapproval.

The task of leadership in religious education is no exception to the conditions just mentioned. That is, the task will vary according to the particular situation. Certain social issues, such as sickness versus health, illiteracy versus literacy, exploitation versus cooperation, advantage versus service, wholesome versus unadjusted family life, are more or less continuous throughout numerous situations. Yet one must remember another powerful factor—the established way of securing desired responses within a given group, such as home, church, school, scout, and other community agencies.

Both leadership and follow-ship are subject to these powerful social forces. Even Wolfgang Köhler's apes were much influenced both in group antics and in individual leadership by social pressure and social patterns.* One who repeatedly has noticed small children competing with

neglectful adults for either notice or opportunity to share in an enterprise cannot forget easily their recurring: "See me do this," "Let me do it," "I can do that." Wise leaders of even modest ability will utilize rather than neglect these human tendencies to follow the attitudes and actions, ideals and ideas of others. Division of labor may suggest that certain attitudes and ideals can be developed better in the home, while some outside agency, such as the school, may be relied upon for scientific information to reenforce those attitudes and ideals.

The most stolid observer scarcely can fail to recognize sharp conflicts between creative leadership on the one hand and either paternalism or autocratic domination on the other. Wherever one turns these conflicts are evident. Organized religion sometimes finds this wolf not too well disguised in lamb-like regalia. Therefore it seems the inevitable task of leaders in religious education to cooperate with various community agencies which confidently rely upon contradictory methods. What is one to do?

Creative leaders work, think, and speak in terms of purposeful social participation, intelligent conduct decisions, and the like, while many of their contemporaries are exercising leadership through patronizing slogans and misleading catchwords. Yet others seek to secure outward conformity and blind obedience to external authority through autocratic domination and attempts at fixation.

The religious leader must keep uppermost in thought and practice the type of person he wishes to produce among those he is leading. Like begets like. Autocratic methods, in the main, produce autocratic results. Democratic methods mainly

*Köhler, Wolfgang, *The Mentality of Apes*, p. 71-73 and ff.

produce democratic results. Further he will think of character formation in terms of definite, active, purposeful devotion to the cause of humanity within a growing democracy. Undoubtedly he must co-operate with the victims of paternalism, autocracy, propagandism and the like, so as to lead them, however slowly, into emancipation from short sighted reliance upon slogans, catchwords, and other unthinking methods.

Perhaps there is no greater task before our generation than that of cooperatively thinking through, rather than evading, the present pressing issues which confront us in the social, economic, and religious relations of our life. No abiding values are gained through unthinking emotional explosions calculated to divert attention from unmet issues. Such issues are clamant today in domestic, national, and international relations. But all too often one hears such blind aphorisms as: "We must stand up for our rights—our gang—our party." This attitude reminds one of a dog fight over a coveted bone.

One can assist effectively his group in reflectively comparing all such blind slogans with their opposites and other alternatives. Here the task is one of purposeful thinking, seeing, and foreseeing the consequences of these conflicting positions. The opportunity to undermine all such baneful methods is even greater in dealing with childhood and youth than in dealing with adults. Whether a follower is blindly motivated by catchwords and slogans, or by the domineering commands of external authority, a modicum of good may result. Likewise, many undesirable results follow. Life is too varied, rich, and flowing to be covered by rules and obedience to commands. There is no com-

pendium of conduct. Mere obedience develops conformers who are unaccustomed to think for themselves and, therefore, unable to think for others. Hence creative leaders place no reliance on these latter methods simply because creative, transforming persons are thereby hindered rather than developed.

To epitomize, we may say that in home, church, school, and elsewhere, reliance must be placed on the type of creative leadership which produces free, creative persons capable of enlightened progressive self direction and social cooperation for the common good of all rather than for so called individual or group advantage. Self realization and social reconstruction lie that way. Also reliance upon compartmentalized, chronological weekly or monthly virtues fades from view, since life is not lived in compartments.

While paternal leaders often have good intentions, they lack both the ability to see and to appreciate the positions and purposes of others, and finally do not trust their ability to think and choose for themselves. The autocrat wilfully thwarts the purposes of others for his own ends. The creative leader not only understands and appreciates the positions and purposes of others, but also foresees and utilizes their abilities for achieving new and higher purposes. In brief, he recognizes their ability to think, to understand, and to choose for themselves. His methods help in developing persons who are so completely integrated as selves that they are capable of harmonious, unified action, and who have the disposition and habit of acting wisely and worthfully. His leadership will release, extend, and enrich, rather than enslave, limit, and impoverish the persons whom he leads.

WHAT MAKES A LEADER RELIGIOUS? A SYMPOSIUM

HERBERT FRANCIS EVANS

THIS writer's problem has been limited by the editor. Neither the sickness of present day religion, nor faulty and insufficient philosophies are to be discussed. The tasks and programs of religious education are reserved for wiser minds. Nor is the present writer required to indicate where leadership is to be found. He is limited to one problem only—*the qualities of a religious leader*. And yet a thoroughgoing discussion of this vital topic compels a review of all the other topics. This writer wonders if every contributor to this symposium does not regard his topic in a similar way. We shall need to read the whole series in order to get the full significance of the discussion.

What are the activities of man for which leadership is required? The answer that human experience and scientific analysis gives includes: care of his body, activities related to his duties as a citizen, activities related to profession or livelihood, the social fellowships of life including leisure hour activities related to self improvement or pleasure, the whole round of activities related to the home life, including the relationship of adults to children within the home, activities related to training of the mind. To these varied activities that occupy so large a share of daily experience should be added those important activities that normally occupy those of varying age groups along specifically religious lines. The picture includes worship, service, social activities, and religious education.

The religious leader is concerned to discover also that those whom he seeks to serve aspire to an inclusive fellowship that seeks vital experience of God and a sense of brotherhood with men. He feels the need of widening sympathy and responsiveness to human need. He seeks a philosophy of life that interprets the

vast and complex universe of which he is a humble part. He is inspired by those men who have caught large meanings in centuries gone by or in his own generation, and seeks to order his life in accordance. He seeks to follow the leadership of men of vision. Within a universe so full of mystery, yet ordered by dependable law, he is responsive and obedient to all recognized laws of life which he recognizes as integral with the universe or validated by human experience. His faith in benevolent purpose in the universe guides and controls his actions.

Society has a large interest in the qualities of the religious leader who claims a universal interest in life. It is concerned with programs for individuals. Social idealism becomes real not as a philosophy but as a mode of action for persons. How then does the religious leader regard, for example, the correction of economic injustice, the attainment of international understanding and world peace; how shall ethical gains be attained through legislation; how shall law become the servant of the common good?

The individual has a voice in the character of the religious leader. He wishes to be assured that all the richness of humanity's religious heritage shall be his. He wishes to be assured that religion shall tap all known sources of motivation for life conduct. He wishes the religious leader to meet the needs of every age and social grouping as its members move toward the higher ranges of personality.

The churches have a stake in the character of the religious leaders of the race. And here the discussion becomes too complicated for a thousand word paper! Perhaps one statement only may be permitted at this point. If the church has religious leaders of the right type it holds the solution for the problem of fixity and

has made possible organizational response to changing needs.

What, then, are the qualities of a religious leader? In a sentence the reply might be this: the religious leader will be keenly conscious of life's basic problems and will train himself to make helpful response to society's demands upon its leaders. No indifference upon the part of the leaders can be tolerated at this point. Those whom he would serve are living in the twentieth century. He too must live in the century which he would serve.

The religious leader should possess certain qualities characteristic of all who would guide their fellow men into better ways of living. He should be friendly, kindly, cheerful, optimistic. A "gospel" cannot be pessimistic in expression and outcome. He should be characterized by a passion for truth and justice, a man of high honor and dependable fidelity and loyalty.

Love is the controlling motivation for the religious leader; love for God in his outreach toward the ultimate, love for people in every life relationship. The religious leader does not regard men as mere counters in a game to be played according to scientific procedure. Fundamentally democratic, the religious leader organizes life in terms of widening and deepening fellowships.

Our religious leader is intelligent. He is not only open minded, but he is thirsty for knowledge that will serve. He will know the past and value its experience with discriminating judgment and sane balance. For the Christian, for example, the past will include not only what can be learned of the Founder, but also the religious and racial background of Christianity, and its varied contacts through the centuries. The intelligence of the religious leader will require that so far as is possible he shall universalize the religious truth and experience that comes from the historic past of his faith. He will search for better and better ways of

ethical expression in a life of expanding experience, mental and social.

The religious leader is thus a man of deep, personal, religious experience. His entire personality has responded to the total experience of his world. He is walking with the Universe, understanding in part its language and its meaning, living in the discovered truth, sharing with others his convictions and guiding them to the sources of inspiration which a lifetime of intensive living has given to him. Thus the religious leader is necessarily socially minded. His developing personality has been enriched by his process of accession, and is further enriched as he shares in helpful constructive fellowship with others.

The religious leader is true to his name as he develops in every age group a capacity for independent thinking and acting in terms of a sensitiveness for all that is beautiful and true and a shrinking from all that is ignoble and false—with a resultant creative experience. Interest and reality are always most marked when life is in the making.

The writer wishes to add a further remark which, while it may seem to encroach on another discussion, is especially significant at this time. Religion is today, in the writer's judgment, over rationalized. This is true both of its conservative and liberal statements. Over rationalized religion will never win the world. Emotionalized truth, with lyric form and symbolic expression, pictured in art and voiced in music, programmed in worship, will attract and help human beings, will possess reality because of its wide, universal appeal. Reverence, love, adoration, loyalty, devotion, friendship, fellowship, are all matters of emotional evaluation, not simply rational propositions or matters of dogmatic declaration. The religious leader's personality will be sympathetic to these values of the spirit and will integrate these values into the fellowships through which he mediates his leadership. The gospel

—“*god spael*,” good news, as the Anglo Saxon has it—for our age does not quarrel with the facts of life, indeed warmly welcomes them and builds appreciatively on that solid foundation. Its basic principle of fellowship gives to us a present God in a vibrant living, changing uni-

verse, a God “in whom we live and move and have our being,” with whom we work, “closer is he than breathing and nearer than hands or feet.” To this the religious leader of the new day can dedicate his life gladly as he builds his program and spends his life for his fellows.

RAY O. WYLAND

“EDUCATION has set men free and free men give their allegiance to those who achieve leadership by reason of the truth and justice which their leadership expresses.”

Bearing in mind that leadership is a result of personality as well as intellectual capacity, I have endeavored to list some of those traits or qualities which reflect the attitudes and spirit of a personality. I believe men inherit qualities of intelligence, but I am convinced that qualities of personality are acquired rather than inherited. The traits which I have endeavored to list may be cultivated through proper application. They are stated here in positive form. Their attainment will come through “cultivation”—and this is a process—if they come at all.

The religious leader is a man of faith. He believes in the ultimate spiritual reality which gives meaning and purpose to an ordered universe. His faith lays hold on the great truths: the *Fatherhood of God*, the *Brotherhood of Man*, and the ultimate triumph of truth and justice through the *Reign of God* in the hearts of men. He believes in a better world and in his power as a co-worker with God to redeem society and make the world a better home for the children of God. He therefore works with tireless energy to establish a community of men of good will, and to spiritualize the social order. He believes the heart of his religion is immortally true, and that the world needs this for its salvation.

The religious leader is a man with a commanding program. He has the spirit of heroic service. He has elected to do God’s will by living up to the highest truth he knows, at any cost. As he knows God,

he is set upon making God known to men. By the power of truth he would transform the quality of individual life and establish right relations between men in a transformed society.

The religious leader is a man of good will and good deeds. He goes about doing good. All that he does and all that he says bears evidence that he is conscious of his sonship as a child of God. He maintains the dignity of a noble life and the humility of a fellow servant.

The religious leader has the courage of his convictions. He is strong in the right. He is militant against evil. He is a hopeful crusader. Possessed with the spirit of universal love, he lays siege to every stronghold of wrongdoing. In any matter of right and wrong he cannot be neutral. He applies the principles of the Social Gospel to every relationship of home, community, state, nation and the world family of nations.

The religious leader has convictions not so much with respect to creeds and dogmas, but very definitely with respect to “what one ought to do.” The emphasis is upon conduct and equitable relations with his fellowmen. His wish is not so much for the indoctrination of his followers with traditional dogmas, but is rather a humble searching after truth and a more effective enthronement of justice.

The religious leader is a living embodiment of charity and patience. His heart is afame with a sacrificing love which inspires hope in the last poor castaway who may still rise to claim his inheritance in the Kingdom of God.

The religious leader is a man of grow-

ing vision. His religion is a vitalizing force. It gives meaning to the entire range of life experience. It deepens his insight into the mystery of life and generates spiritual power for the mastery of life. It is the truth that makes men free and inspires to a big and worthwhile mission in life.

The religious leader is spiritually minded. He knows that spirituality is not inherited but acquired. He strives for a larger self mastery, a higher purity, a greater faith, and a firmer grip on the eternal verities. He interprets all of life's experience in terms of a divine plan which sweeps the horizon of eternity.

The religious leader has a method to match his faith and to express his zeal for the spread of the *Reign of God* among men. He is vitally concerned with codes of living related to life interests. He is more interested in doing good than in being good, and is willing to "lose his life" to save mankind. He deals less in exhortation and provides opportunities to participate in activities that will crystallize the ideals of his followers into actual

habits through specific efforts for service. The wise religious leader will be vitally concerned in growing youth. He is in sympathy with their aspirations. He builds his program upon their vital interests and works for the enrichment of their experience in the life that is natural to youth in each period of youth's development.

The religious leader includes in his program all the facilities at hand, and creates new facilities as needed to make effective in the lives of his followers a wholesome, zestful participation in the entire range of legitimate and meaningful life experience. He is the champion of the growing life. He recognizes a proper balance in the manifold phases of human interests and expression. He would make religion a vitalizing force throughout the life cycle. He believes no less in immortality, but is more vitally concerned in the "here and now," and the opportunity to practice the qualities of good citizens of the Kingdom of God which is present and operative, though very inadequately expressed, in present society.

THEODORE GERALD SOARES

WE ARE not here speaking of religion in general. There are parts of the world where a filthy body would be an important element in religious leadership. We mean the highest type of religion within our own experience. Our question is: what makes a person vital and influential in leading other people into the type of religious experience which seems to us the most worthy?

Integrity of character is fundamental. Only the person who is genuine, dependable, saying what he means, doing what he says, honorable and fair in all social relations, can have this leadership. The mere suspicion of trickiness is enough to destroy religious influence. We will follow a political leader because he is clever and can get us what we want; we will

accept the guidance of a teacher because he is a great scholar and can show us the way of knowledge; but we will only follow a religious leader when we believe he is good. Charlatans do exercise great leadership in the religious sphere, but only until they are found out.

A significant aspect of integrity is what the man in the street calls "sincerity." One must not pretend to have any belief or feeling that is put on for the sake of exerting influence. I remember a preacher working himself into a fine passion as he called a great convention of young people to sacrificial conduct, even to rigid dietary self control for the sake of higher values. Dr. Ernest Burton said to me, "that man is not sincere." He meant that the appeal was purely rhetorical; that the man was saying

what he thought would sound well. The passion was simulated; it was not his own. The subsequent moral collapse of this man proved the truth of the diagnosis. Religion calls for great words, high hopes, splendid efforts, lofty ideals—it is easy to talk of them for the sake of effect. Leadership belongs only to those who are themselves walking in the path to which they summon their followers.

Some types of leadership can be secured through fear. Often the gangster is a "terror." Religious leadership comes only by kindness. Ecclesiastical leadership may be attained by energy, wire-pulling, even bullying; but that is not religious. The fundamental faith of us all is that religion is love. When we are seeking for examples of religious living to whom we may point young people, we find them in those who have given up ease, comfort, safety, to befriend the troubled, the suffering, the wayward. And it is in the personal relationship of loving service that we find these leaders most effective. On the other hand, nothing ends religious influence so soon as careless disregard of another, indifference or harshness, still more a definitely mean or ungracious act. There are kindly souls who are not leaders but no religious leaders who are unkindly.

I am wondering if I dare to say that intelligence is a necessary quality of leadership. Millions of people are devotedly following ignorant, prejudiced and wilfully ill informed leaders. It sometimes seems as if the following of a faith is in direct proportion to its absurdity. But "you cannot fool all of the people all of the time." In the long run intelligence wins. Only a few people now go to hear the preacher who proves that the earth is flat. Man wants to know the truth. Even when he follows the ignoramus it is because he thinks that the man has knowledge. Very serious is the disappointment when we find that our religious teacher is wrong. We

feel that he ought to know, or at least to know that he does not know. Intelligence, good sense, the recognition that human knowledge is a sacred achievement, that dogmatic assertion without clear proof is dishonesty—this belongs in any religious leadership that is to be significant and permanent.

There is a quality of religious personality to which I hesitate to give a name. George Adam Smith has given a fine description of its opposite in his discussion of Esau "the profane"—the man who has no sanctities, no sense of supreme values; to whom birth, life, death, love, hope, faith, everything is commonplace. It is difficult to find any better expression than the oft quoted phrase "to see life steadily and see it whole" to describe the quality of which "the profane man" is the opposite. Flippancy and solemnity are equally distant from this fine attitude. Perhaps reverence is the best word. It is wonder, appreciation, humility in the presence of true values. The Boy Scouts were laughing at an old woman who looked like a scarecrow. The leader came up and said quietly, "poor old thing, I wonder if she is somebody's mother." They were on a hike far away from town and came upon a great wealth of wild flowers. He did not want to tell the boys not to pick them but said, "Tennyson said a beautiful thing when he saw the wild flowers—'What a wonderful imagination God must have.'" In the evening about the camp fire when a silence fell on the boys, the leader looked out in the forest and began very simply to talk with God. When he started the Lord's Prayer the boys joined with him.

Religious leadership involves a sense of the Unseen. I will not dogmatize as to theological ideas: those may differ. A little girl when she saw Phillips Brooks, is said to have asked her mother, "Is that God?" He was a simple, great souled, joyous man, but he saw more

than common eyes see. The world of spiritual ideals, the better world that we hope for and strive for in our noblest moments, was real to him; he lived in it. Men believed when they were in his presence. The supreme leader of our faith was thought of as God incarnate; so is every religious leader a divine incarnation. We can more easily believe in God when we are in their company.

Religion is expressed naturally in many forms, rituals, practices, and the special institutions, synagogue or church. The religious leader will be interested and competent in these natural expressions of the faith. The anti-churchman may be religious but he is more likely to hinder than to help others to be religious. They will easily copy his negative attitude but will not so easily realize the positive values that he seeks to affirm. Our leadership must revive our institutions, not destroy them. We do not need a non-church religion but a genuinely religious churchmanship. John Wesley, George Williams, Henry Drummond, D. L. Moody, F. E. Clark, W. R. Harper, made the church mean more because of their

call to a more vital faith. And if General Booth formed a new organization it was really another church.

We follow that man to whom religion is a certain and joyous experience, who lives abundantly. It must be wonderful to know God. The great souls have told us and shown us how wonderful it is. The principal characteristic of a religious leader is that he has something that men want. He has a "Gospel"; he has "the Spirit"; he has "learned the secret"; he has "the experience"; he "believes." To be sure, this may be only ignorant self assertion or even pitiful superstition. Gullible crowds follow self styled prophets while eager seekers find themselves cold in the presence of modest teachers who claim only to be learners themselves. But great religious men and women have a regnant sense of ability to live this difficult life; they have a consciousness of spiritual reinforcement that makes them mighty; they have a joyous sense of well being; they have a buoyant hope that God and man can make things right. We follow these leaders because we want to share their faith and hope and joy.

A. LEROY HUFF

THE ingredients of leadership are similar, if not identical, in whatever realm of human activity one may study them. Upon analysis, leadership seems to break up into three or four elements.

The first of these is *technical and professional mastery*. Babe Ruth is a leader in baseball by reason of his skill in the game. Helen Wills is a leader among women tennis players because of her ability on the courts. Paderewski and Kreisler, Galli Curci and Chaliapan, are leading musicians for similar reasons. Likewise, Steinmetz and Millikan in science, Lincoln and Wilson in statesmanship, Jesus and Livingstone in religion, are given leadership ranking. A study of the leaders in every field of human achievement will reveal the universality of this characteristic.

No matter what the area of life, whether in law or in medicine, in athletics or in agriculture, in statesmanship or in banditry, in esthetics or in science, leadership, like religion, is known by its works. Given time enough, the rigorous tribunal of public estimation will bring all men into subjection to this law.

A second element of leadership is the *charm and grace of personality* which enable one to get on well with persons. This is an essential in all social leadership. A musician or a physician may succeed because of his professional attainment in spite of an ungracious personality. He would have succeeded much better if he had combined the two. Even those who ply humanity for selfish ends recognize the value of this trait. Political bosses

are the most suave and persuasive of men. Salesmen and business executives who come in contact with the buying public are studiously courteous in their manner. Even Babe Ruth spends seven thousand dollars a year in publicity to keep himself in the good graces of the fans. If public favor is helpful for the largest success of a leader in athletics, it is indispensable to the success of a leader in any phase of social relationship. The religious leader is no exception. He should add to the practical knowledge of human nature possessed by the politician and the business executive the more exact knowledge of human capacity that is yielded by psychology and sociology. When these have been combined with a gracious personality, a most effective trait of religious leadership will have been attained.

A third quality of leadership is the *ethical integrity* of the leader within his own group. To be judged unfaithful to the interests and purposes of the group will prove fatal to the claims of any who aspire to leadership. The group may be small and provincial, as are certain social cliques, or it may be criminal, as a band of outlaws. It may be selfish and anti-social, as a ward political machine, or it may be broad and socially minded in its outlook, as certain cultural clubs or social service and religious organizations, but in any or all of these, leadership must maintain ethical integrity with the group. There must be some kind of honor among thieves and even the leader of a band of criminals will be true to his followers if he expects to maintain his position among them. There are, of course, many examples of unfaithfulness upon the part of leaders, but their leadership has always come to an end promptly upon the discovery by their followers of their perfidy.

Closely allied to ethical integrity toward his group is the quality of *dependability, reliability, or steadfastness*. Without it the confidence of others can not be gained and the success of the cause or program

to which the leader and his group have attached themselves will be impossible. Great leaders in social reform or in religious activity from Amos to Frances E. Willard have espoused unpopular causes, but their integrity and steadfastness, in association with other traits, have finally won them ultimate victory against great odds.

Again, there can be no great leadership apart from *serious and adventurous devotion to great values*. All leadership has taken itself seriously. "No excellence without effort" finds its proof in the careers of human leaders in every realm of achievement. Paganini practicing twelve hours a day for twenty years; Lincoln losing every political contest of his life until elected president by a minority vote, rather than compromise his convictions; Garrison and Phillips contending against slavery in the face of public indifference and angry mobs; Carey in India and Livingstone in Africa while the church was idle and lukewarm at home; these are illustrations of serious purpose and adventurous devotion that marks all great leadership. The one thing, it seems to me, that most distinguishes the religious leader in his influence from one who is not religious is to be found just here. Men have overcome great handicaps of training, personality, or ability, and have attained outstanding leadership in their chosen field, but seldom if ever is this possible without sacrificial devotion to consuming purposes.

Paul suffered from a physical handicap which greatly hindered him, but he carried on his work and became the most outstanding leader of the early church in spite of it. Dr. Susie Reinhardt, who with her husband opened Thibet to modern missionary work and who has been adjudged one of the ten greatest missionaries of the modern missionary era, went out against the advice of her physician and against the judgment of the missionary society. Her passionate spirit carried

her on in the face of all obstacles. The roll call of the leadership of the world's great religions from Buddhism to Mohammedanism is a record of abandoned devotion and intrepid adventure. Without these traits religious leadership would be unknown.

To put it another way: Leadership in religion, like leadership in any other realm of human life, is primarily the result of mastery in the processes that are the heart of the area of life under consideration.

To be a religious leader one must be skilled in the processes and techniques of religious living that are demanded by the group with which he is associated. If the heart of his religion demands the building of a political kingdom by means of the sword, then the religious leader will be the best soldier. If the essence of one's religion is the renunciation of every human desire, then the greatest religious leader will be the one who most nearly

attains to this goal. If, however, the central element in one's religion is the goal of a kingdom of righteousness established upon this earth through the sacrificial and cooperative service of men with one another and with God, then the greatest religious leader will be the one who cooperates the most effectively in making real this goal of faith. Other traits may help greatly but they can in no sense be a substitute for this which is basic in all religious experience and which is a fundamental trait in religious leadership.

To summarize: The qualities of leadership are first, technical skill and professional mastery; second, personal grace and tact, and social knowledge sufficient to get on with folks; third, an ethical integrity that expresses itself in steadfast devotion to the interests and purposes of the group; and fourth, serious and adventurous devotion to great causes and high values.

WHAT IS THE SOURCE OF LEADERSHIP FOR RELIGIOUS EDUCATION?

A SYMPOSIUM

PAUL H. HEISEY

FROM what sources may we reasonably expect to develop religious leaders? There are agencies for training potential leaders, of course, *after* they have been discovered. But where may they be found, and how may they be motivated toward service, and led to seek the training necessary for fullest usefulness? Before the prospective leader reaches the training agency many forces and factors have played a part in his life. With these sources particularly we shall deal.

A religious leader seldom comes from an irreligious home. One of the primary sources of our religious leadership is, therefore, the home. Whatever qualifications training may have added to the leader's power and ability, many trace

back to the home the original impulse that directed them into paths of religious leadership. A study of present leaders points in the direction of the lasting influence which originated in the home. If this is the case, we can reasonably affirm that proper cultivation of parents and proper development of homes will increase both the numbers and the quality of religious leaders for the future. The religious home is basic. Not all the leadership will come from home influence, but much must be looked for in that direction.

The first *institution* of religion that many present day leaders encountered in life was the church school. With all its shortcomings, it did plant an enthusiasm for leadership and a desire to teach in

the hearts of many Christians. Especially is this true of young people's classes and societies, where opportunity for expression and leadership paved the way for further study and service. The improved Sunday schools of the present should be counted upon as sources of religious leadership. The leadership training emphases now found in many schools are vastly significant both for what they are and for what they inspire.

A second institution for religion and for leadership is the public school. What girl has not desired to "become a teacher," led on by enthusiasm for things worth while by a teacher she loved! Many high school teachers, too, have unhesitatingly held up the ministry as a high calling, and, far from discouraging students from such a calling, have sincerely pointed out the possibilities in such a field.

These institutions — home, church, school — lay the groundwork. In the nature of the case they must. Turn now from these foundation institutions to one of a more formal type — the college department of religious education. Previous to college, the influences are largely of an informal, non-professional, and inspirational type. In the college department the student meets the formal, professional, and academic aspects of training for religious leadership. To these departments come not only those deeply concerned about preparation for service, but others who complete their class schedules with this work. Some few "come to scoff but remain to pray." Such a department should be concerned not only with preparing for leadership those who have chosen religious education as a life calling, but should also point others to the possibilities in this field.

We are convinced that the department of religious education fails to fulfill its mission in enlisting college men and women in religious callings largely through the lack of knowledge on the part of students of the meaning of the

department and its work. The present writer contributed to the January, 1927, issue of *Religious Education* an article entitled "Religious Education Courses in the College Curriculum." The article was based on one hundred and fifty essays written by students who had taken such courses. The Editorial Secretary suggested that it would be equally fruitful to learn why one hundred and fifty students *did not take* courses in religious education during college days. We put two students to work to find the answer, and here it is:

The senior class in the college which furnished the material for the study already published, numbers 116 students, 58 men and 58 women. Thirty-three men took one or more courses in religious education, and 25 did not take any course in the department. The reasons given by the 25 men for not taking such courses are these:

No interest in the course.....	20
Not in their field of study.....	18
Conflicts made it impossible.....	11
Courses held no appeal.....	7
Never gave it much thought.....	7
Required courses in religion killed desire for further study.....	6
Thought courses of no value.....	4
Dislike study of religion.....	4
Instructors did not appeal.....	3
Heard courses were snaps.....	1
Needed better foundation in theology.....	1
Thought Sunday school training sufficient..	1

A similar study made among the women showed that of the 58 seniors, 34 had not taken courses in religious education. It will be noted that a larger percentage of men than women took the courses. 31 of the 34 women were interviewed. The study revealed the following reasons:

Too much required work.....	18
Not interested.....	11
Do not know.....	7
Felt no need.....	3
Previous religious studies unsatisfactory.....	4
Get it in Y. W. C. A. and church.....	4
Irrelevant to line of life work.....	4

The results of the study are not discouraging. Ignorance of the courses, in-

difference to them, or crowded schedules rank high as reasons (or excuses). There is no general opposition to the work in religious education apparent among these students about to be graduated from a church controlled school.

Beyond the church college are such agencies as state universities, Christian Associations, and other sources of potential leadership. If they are properly cultivated, the yield should be large.

This potential leadership must be trained in the "what" of religion, such as biblical materials, missions, church history, church enterprises, and the Christian life. They will need training also in the "why and how" of religion, and

this should include such professional subjects as the history and principles of religious education, the psychology of religious development, the psychology of religion, and problems of administration, organization, and supervision. The personal life must grow along with training in technique. Of course there must be opportunity for observation and student teaching in the field.

A casual survey impresses one with two facts: first, that there is an interest in things religious and in the development of a leadership in this field; and second, that there is a growth of agencies and activities to meet the demand for trained religious leaders.

EMERSON O. BRADSHAW

ONCE in chapel Professor Charles R. Henderson called for leaders for Chicago vacation schools. A young woman responded who became principal of a school near the Union Stockyards. Her student teachers won the respect of the boys and girls, and mischievous gangs became helpful groups. Seasoned settlement workers pronounced the school a most helpful community influence. Nearly twenty years later the principal referred to this as a thrilling experience, and stated that that summer's work had led her to engage permanently in social service.

This incident represents the experience of many students who have taught in vacation schools. Incidentally, it points the way to a wholesome source of leadership. Colleges and universities are thronged with young people available for religious education. "The challenge of the city" is stirring the imagination of youth now, much as did the student volunteer movement with its striking slogan of a generation ago: "The evangelization of the world in this generation."

The volunteer movement brought into the church a fine harvest of red blooded youth willing to live or to die for Christ

in the lands of unreached millions. The movement not only stirred college youth to enlist, but aroused church people to finance their "far flung enterprise," and to pray for their success.

Perhaps religious education needs a prophetic voice and a rallying cry. Dry lectures, formal courses, and technical books do not afford the ringing challenge necessary to draw leaders from student ranks, nor to open churches to them and money for their support.

Science alone, even the science of religious education, will never send modern youth forth as flaming evangelists. While we study how to teach religion and check on data that may be of scientific value, one generation of youth after another passes by and enters life without a positive gripping passion to serve humanity, and with little conviction as to their part in the direction of a better world.

Have we humanized things too much? Being scientific and dependent upon tangible evidence, we hesitate to embrace a cosmic Father God or to say much about our deep personal religious experiences. These experiences seem to lie in a realm as yet unexplored by science.

The world's best teachers of religion

have been possessed by the spirit and method of the propagandist. Paul claimed he had been "laid hold of," "arrested" to engage in this work: "Woe is me if I preach not the gospel!" The vision of Isaiah is an inspiration to youth. "Here am I, send me!" This youthful religionist was responding to a "call"—which, he thought, came direct from Jehovah, the God of his people. He formed a partnership with God to cleanse his people, for they were, even as we, "a people of unclean lips."

Two things are necessary if we are to enlist the best youth of our day. They must visualize the need for religious education; they must feel that they are being laid hold of by a cosmic power that will carry on with them to the end. There is no greater work than to guide men, women, and children into more abundant life—life in which they also will form a partnership with God, and in turn point out the way to others.

"Religion is the greatest thing that man has made," a thing for which we are to "thank God," declares Max Mason, a scientist. It is life's most priceless possession. Why, then, should not the appeal of the religious educator be dynamic? Why be so careful lest we emotionalize, spiritualize, or vitalize our movement?

A university dean said recently that religious education would never get anywhere until it got below the collar. If religious education is merely an intellectual affair, an endless search after "some new thing," it will not only fail to capture youth, it will never become a power in the religious life of our day. Churches will continue to sidestep it, and homes where the issues of life are clear will profit little from our findings.

We shall leave it to others to show how the parent-teacher may become a vital factor in this business of religious education. By parent-teacher we mean fathers and mothers who are engaged in the

enterprise of rearing their own children. Of all teachers, they are most at the center of things. They are in daily contact with the rising generation. Where Sunday school teachers have one opportunity to teach religion and develop character, parents have a thousand. How they need help! How eagerly they respond when the way is made plain by someone more familiar with scientific character education than they are. The day will come when progressive teachers will spend more time training parents for their job than training children. Every church should provide adequate training for church school teachers. It should also engage in the serious business of training parents to teach vital religion and conduct to their children. The average church assumes far too much of the load, and depends on the home for far too little.

This means vastly more than restoring the family altar. It will restore worship to the home, but it will also furnish fathers and mothers with a simple but workable technique, help them secure materials, and see that they become familiar with the best teaching methods. Parents nowadays teach their children much as their own parents did, unaware that times have changed and that there are new and better ways.

A kindergartner was teaching mothers in a settlement club. She pointed out that children could be taught to cooperate in the family group and be led to do right by kindly treatment. She explained the best kindergarten methods to these foreign-born mothers of little children. One after another shook their heads. They were adverse to believing that children could be reared without frequent beatings. How could children learn to surrender money they had earned and help support the family except through physical force? These mothers had not learned that the authority of love and respect and

kindly treatment is far more lasting than the authority of force.

Shall we conclude by saying five things:

First, that youth is vitally interested in religion. Where they have become convinced that the teaching of religion is a dynamic educational process they are willing to pay the price in preparation for leadership.

Second, that parents are more than willing to cooperate with us, but sadly need training and supervision as they undertake to teach their children religion.

Third, that in church groups there are cultured people with religious convictions,

good character, and a fair degree of education, who would gladly teach if they were approached and could become better trained for the task.

Fourth, that the tendency to professionalize religious education is making it more respectable to teach, and is causing teachers and leaders, as never before, to spend time and money in preparation for volunteer leadership; and—

Fifth, that leadership training programs must consider groups of people who already occupy places of leadership, and who become conscious of their need of training while engaged at the task and under the weight of responsibility.

FRED MERRIFIELD

STRANGE as it may sound, the average well developed college has altogether too many so called religious leaders. Commonly representing sectarian, and not infrequently alien theological points of view, they confuse the issue in the minds of the students and naturally bring discredit upon the good name of religion itself. In a thoroughly up to date institution, practically every course in the curriculum is handled from the viewpoint of world knowledge. It has a direct bearing upon life; it yields a splendid perspective; it arouses new interests; and it clothes with rich significance even the minor details of one's daily career. Right here is seen the fatal clash between natural education and backward religion; between the indigenous educator and the imported religionist who usually enters to "atone for the shortcomings of the faculty."

If the college field could be cleared of these competing "religious" forces, and left to the tender mercies of faculty and students, a great deal of unnecessary problem making would be done away; and certainly much more direct and efficient methods of handling perplexing questions would be brought into effect.

For the college family has a way of attacking its problems full in the face.

And now comes our main thesis, namely, that any well organized college has in its faculty and its student body all the *potential* religious leadership it will ever need. We grant that its findings would not accord with those of the average denominational church—they should not, they cannot, in all honesty. The two are on very different intellectual and emotional levels. For the one is retarded by tradition, while the other is eager for fact and truth in ever broader aspects.

Once set the colleges free from the burdens which theological belief and denominational "loyalty" have laid upon them, define religion as the earnest search for the most complete and effective life, and let it be freely known that every single college course and activity has its legitimate place in this inspiring quest for the rounded and happy life—then, I predict, there will be no dearth of leadership; for most men can pledge fealty to these ideas, and find room here to relieve the terrible cramp they have felt in the unnatural atmosphere of the average college campus.

The high priest of this new-old type

of college faith should be but one—the president himself. *Woe betide* any campus that has not, in the presidential chair, a man of purest character, lofty ideals, and passionate devotion to truth. Every college man has the right to demand in his Prexy a character which shall serve as a guiding star for years to come. Many a time, since the rise of colleges and universities, has the presiding officer been either the making or the destruction of his educational institution. No oath in the world is more sacred than that which the president of a college takes in accepting the guidance of the young who are entrusted to his care. The students, the faculty, and the world at large rightly expect of him the most exemplary conduct of all his affairs.

Furthermore, a college president should have enough worldly wisdom to select as his helpers in this great work of truth seeking and character building men and women of just as high standards as his own. Altogether too little attention is paid to the moral integrity of the instructor. However brilliant he may be as a scholar or research expert, he is absolutely out of place on any college faculty without that basal character which begets respect and furthers the main purposes of his institution. All too many colleges are suffering today because of the evil influence which so called popular instructors are exerting upon certain groups of students. This negative influence could be stopped in a moment if those in authority kept the standards of the college steadily and sternly before the members of the faculty. But where delicacy or indifference guides the policy of the administration, certain instructors will almost inevitably take an unfair advantage, to the detriment of all concerned.

No religious leader in the world has more influence for good than the classroom instructor. He has opportunities

which even parents and ministers do not enjoy. He can make or break character more quickly than any man on earth. But the average instructor seems to have accepted an easy alibi, and nowadays avoids his plain duties as an ethical leader simply because the ecclesiastical forces give him up, inasmuch as he does not fit their narrow mould of thought.

There is not a college campus in the country which could not raise its moral and academic status to an unbelievable degree if only its president and faculty took this matter seriously. Students would readily follow the leadership of such a group of men. Indeed, they would soon take all necessary steps to right any deficiencies on their part. A student body simply could not resist the wholesome and hearty influence of its classroom leaders. On the other hand, nothing sends them to the devil faster than the knowledge that some of their instructors are despicable hypocrites—outwardly respectable, but rotten in thought and lustful in action, even to the calculating destruction of the very characters which face them from day to day in their own classes!

There is nothing prudish in a clean cut moral community. It is arrant cowardice for colleges to let this slurring accusation be hurled at them simply as a smoke screen for the dark deeds of such as seek an outlet for their lusts. A clarion call for open decency, and for the fulfillment of all the acknowledged ideals of college life, would win a response from both faculty and students which would make any president proud of his unparalleled opportunity.

Once a college group cleaned house in earnest, it could continue to advance by keeping these ideals alive through frank family discussions at frequent intervals. The very broadcasting of these ideals would attract a class of students who cared more for world mastery than for

petting, and knew that a clean, alert mind must have a clean body behind it. If the spirit of educational earnestness prevailed, and men saw the place of charac-

ter in that education, very little in the way of organization would be required to persuade the whole college family that their venture was very much worth while.

ROBERT W. GAMMON

THE MOST insistent problem of religious education, especially in Protestant churches, is that of securing a sufficient number of trained teachers for church schools and young people's groups. Protestants, by the very genius of their interpretation, commit this task almost completely to laymen and laywomen. Many of these have had no special training for the task. This accounts for the fact that many of the so called Sunday schools are so inefficient.

The task requires men and women of both personality and special training. The people who are to do this work should, as far as possible, have personal qualities of leadership. They should know the pupils of the age they are to teach, they should understand how to make their teaching attractive and effective, and they should be adept at securing an abundance and a variety of materials for their work.

In the normal church the most available source for trained teachers is found in the group of ex-school teachers who have married, or who have gone into business. Practically every church has a number of these, mostly women, who have had a normal school training. They are usually people of more than ordinary personality and with greater than average intelligence. They can, therefore, more easily master the methods and materials for the teaching of religion than can those who have not had a normal school training. Their experience as teachers in the public school is also a great asset. Many of them have added to their training and experience in the public school, the experience of rearing children of their own. This adds greatly to their effectiveness in teaching religion.

A second source of supply should be found in the college and university trained men and women of the churches. The number of these is increasing rapidly. Most of them have had courses in psychology, and their college work has given them a breadth of knowledge and habits of study, which are invaluable in the work of teaching religion. Many of the so-called denominational colleges now have departments of religious education, which are training young people for leadership in this work.

Another source of supply is found in the more intelligent and better trained men and women in the rank and file of church life. Many of these have had high school training, they are rearing families, and are making a substantial place for themselves in the community. What they lack in training they may more than make up in character and experience. The young people of the local church, especially those who have had high school training, should furnish a constant source of supply. Many of these are at the idealistic age and will be found "apt" to teach. They can easily be induced to give themselves to sacrificial service.

If churches will bring themselves to put a little real money into the payment of teachers in church schools, and the giving of an honorarium to teachers of teachers, the whole level of the teaching of religion would be immeasurably raised in the next five years. This does not mean that those who are teaching religion for us now are mercenary, but it does mean that they would understand that the church appreciates the service they give. We suggest that churches try paying the heads of departments a small stipend. We

predict the effect will be immediate and wholesome in securing for us the best teachers available, and it will at the same time bring the teachers into a mood to take training for the task.

Our task is only begun when we find those who are willing to teach. We shall continue to make a botch of the job unless we train our teachers. Those who have been school teachers will need perhaps very little training, while others may need a great deal. The first need is the will on the part of the church to train its teachers. Ministers must see the importance of the task and commit themselves to it, and they must have the support of influential church leaders.

Any church, however isolated, can keep the work of training teachers in operation constantly if one or two people in the church desire to have it done. If a teacher is not available, the teachers can meet and read courses together and carry on their discussions. If the community does not admit of the teachers getting together, they can take correspondence courses. The denominations through the International Council have produced an abundance of training courses, with adaptations

to almost every need, and the periodical literature put out by denominational publishing houses and interdenominational organizations is voluminous. Any teacher who can read the English language understandingly can improve his work of teaching.

If the church is situated in a community which has a considerable number of Protestant churches, a community training school can be maintained. State councils of religious education will help organize and conduct such schools. Every school can take a brief course of study each year in its monthly teachers meeting. We suggest that any church that sees the importance of this task and wishes to do the work of teacher training, correspond with its denominational headquarters in religious education, and that it write to the International Council of Religious Education for suggestions and for aid. The Protestant churches are now getting enormous dividends in sacrificial service from those who are teaching children and youth. These dividends could be increased a thousand fold if the churches would respond with like sacrifice in helping the teachers to be efficient.

CATHOLIC EDUCATION*

WILLIAM O. BRADY

EVIDENCE of Catholic interest and Catholic endeavor in religious education lies apparent to all in the Catholic school buildings that dot the country. There are kindergarten and primary schools; there are high schools and academies, colleges and universities, schools for vocational training, schools of teacher training; there are thousands of teachers in religious garb, men and women, whose lives, consecrated to the teaching and training of youth, are spent at the teachers' rostrum. In the larger centers, Catholic schools and Catholic teaching are accepted on an equal basis with public educational agencies or other religious schools. In the smaller districts, there is direct affiliation with the larger. In most parish divisions, a Catholic school is a fixture, often antedating even church construction. Daily, our Catholic schools offer secular and religious instruction for hundreds of thousands of pupils, generally Catholic, not seldom, however, of other religious tenets.

A convention of those "interested in social, moral and religious betterment," whose major topic for discussion is the "teaching of religion," cannot be insensible to Catholic educational efforts. Nor is such a convention interested primarily in a statistical outline of schools, classrooms, texts, or numbers. To be a school, these need some vital spark of life. It is of this living school that this paper treats.

From the beginning of her existence, the Catholic Church has provided religious education. Such must be the function of a living Church. In these United States, Catholic schools were founded in the Southwest before the Pilgrims' noble try for religious liberty in New Eng-

land. And as early as 1791 and 1829, the Catholic school, as an integral part of parish work and co-partner with the church building, was commanded by the Catholic hierarchy as necessary.

Current pedagogical terminology often characterizes this work of training youth as an "educative process." By a "process" all understand an advancement, a going forward, a proceeding from one state of things to another. But, advancement of any sort, or the proceeding from one state to another, is ever qualified or determined by the previous state that one wishes to abandon and the subsequent condition that one wishes to attain. This is true in the common field of pedagogy —call it secular, if you will; it is equally true when one would discuss religious education.

Like all educative bodies, the Catholic Church in her pedagogical work finds herself at once inspired and limited, confined and defined, by her concept of child nature, by her idea of the religious goal that she wishes this child nature to attain.

Statically, secular education is a process from "ignorance to knowledge"; dynamically, however, it should be a life preparation. Likewise Catholic religious education: for statically, it is the giving and the receiving of religious information; dynamically, it is and must be a "preparation for complete living, now and hereafter."

We must make clear, then, the static concept of Catholic education. For to impart or to receive religious knowledge must be the work of any religious school and scholar. Yet, the religious knowledge that is imparted, the exact content of the religious curriculum, cannot, for its own sake, find development here. For such content must, in a Catholic school, be

*An address given before the Ministers' Convocation held at Carleton College, Dec. 29, 1927, by Rev. William O. Brady.

Quotations in the paper are from Shield's *Philosophy of Education*, Catholic Education Press, Washington, D. C., 1917.

Catholic; in another religious school, it will be the particular body of religious dogmas in accord with the school and church that teaches. Division in doctrine but qualifies the general title of "religious school" to characterize the institution as a "Baptist" or a "Jewish" or a "Catholic" religious school. Hence, in themselves, these dogmas and this content of religious pedagogy are not the object of a convention such as this. These pertain to the individual groups alone.

But we must recognize that many of these dogmas do, in their application, color religious educational practices. A Catholic school, therefore, teaches Catholic dogma, and Catholic education is inclined as Catholic dogma leads. These, in particular, define and clarify the "state to be abandoned," the ideal "state to be attained," and, in consequence, "the educative process." An understanding of the last in Catholic education presupposes cognition of the first.

Of these antecedent premises that must be grasped, the first, chronologically, is the family. For in Catholic thought, the family "constitutes the natural and constant environment for the majority of individuals. The family is the chief agency in shaping individual life, both through the natural stimulus to activity which it affords to its adult members, and through the educational facilities which it affords for the formation of character." The best interests of all, then, demand that the parents have complete control over the rearing and education of children, subject only to such state supervision as is needed to prevent neglect of the children's welfare. "If, however, the poverty of the home in educational materials be such as to render outside assistance necessary, this, likewise, should come with due recognition of parental authority. In Christian society, the family is the fundamental religious educational agency. The parents are dowered with special sacramental graces to enable them to discharge worth-

ily the functions of teachers towards their children."

It is, then, only in so far as the home fails in its educative endeavor, only in so far as it lacks attainment of the ideal religious school, that the task of religious education falls upon the professional teacher. The specific function of the religious school is to supply the defects of home religious education—and, in our day, this defect is serious.

So the school takes the child as the child actually is, and attempts to lead him to the religious goal that normally he should reach through the agency of the home.

We consider, then, the child whom the school takes and the religious goal to which the school would lead him. "As the young of all the higher animals, we find the human child beginning its conscious life under the complete control of instincts. It may be of value here to mark the point that for Catholics, human instincts, of themselves, are not evil. Given the direction that should be supplied them by the traditions of the race and by divine authority, they lead to good; only when left to themselves and denied that direction do they tend to evil conduct." Now Catholic religious education aims at giving that double direction, from human wisdom and from divine authority.

Consider the child as an entity, and we find him one of many. As a creature of God, given existence by God's goodness alone, we must characterize the child as dependent, subject, a servant of God, to Whom absolute obedience is due. From the child nature, then, we mark the ideal. Granted, however, our Catholic concept of the call of all men to participate in sanctifying Grace, the actual participation in that Grace through Baptism, to make the infant a child of God, brother to Christ, heir of heaven—and the stern law of obedience is softened and strengthened into the bond of divine love.

If we consider the child in himself, alone, his instincts, his nature, part spiri-

tual, part material, part superior, part inferior, reason demands that the higher powers should never be subject to the lower, but should rule them. So nature again marks an ideal. Granted, however, the Catholic notion that God Himself, in His Holy Spirit, dwells within us, granted that our very bodies are sanctified by the presence of this Holy Spirit, there is no need to comment on the words of Saint Paul that define an ideal: Know you not that your bodies are the members of Christ? Know you not that your members are the temples of the Holy Ghost, Who is in you, Whom you have from God,—and you are not your own?

If, again, others are the servants of God, as we, if others are ruled by the same laws of reason, then in the fundamental nature of things, men are equals and subject to the law of equality. But brethren with Christ, heirs to the same Kingdom—and justice lives again in the spirit of brotherly affection.

Such preconceptions as these limit Catholic education, or any religious education, in its educative process. So, too, does the religious ideal limit it.

For it is the aim of Catholic religious teaching (and here the dynamic gradually overshadows the static), that men should live these relationships now, live them in their full meaning, live in the love of God, live as men vivified by the Spirit of God, live as one great family, not alone in justice, but in the fulness of the meaning of the law: Love thy neighbor as thyself. The Catholic Church, in her dynamic teaching, prepares man for a life with God hereafter. But since this world is of God's making and designed by Him to give the requisite preparation for the life to come, the Church finds it set down in her duty to teach man how to live in this world, that he can be properly prepared for the life to come. In her view, the best preparation for the hereafter demands the best living in the present. While she expounds supernatural truth and supernatural law, her concern is, as

well, to see that the natural law is understood and obeyed by her children, for she has ever regarded the natural as the sure foundation of the supernatural.

Hence, in actuality, Catholic schools cannot be for informative religion alone, but must be schools of universal knowledge enlightened by the spirit of God; not Bible schools alone; not schools for formal religious education alone; but complete schools attempting to transmit all truth, for truth is not known fully except in the light of the whole, except in the truth that is God.

Catholic schools, for these reasons, claim the child for the first learning process as well as for the last polish of the university. Conceded the ideas already developed, no one will protest. The Catholic school aims to put the pupil into possession of a body of truth derived from nature and divine revelation, from the concrete works of man's hands, from the content of human speech. But the Catholic Church affirms that this racial testament is not faithfully transmitted, nor adequately, if it be parcelled out in isolated fragments labeled mathematics, geography, history, and the rest. The sum of these fragments is not the total of truth. But all of these, inspired by religion, interpreted in the light of religion, then approach the sum to be transmitted. Such is the content of Catholic education. Such is the static view.

Dynamically, Catholic education translates religious truth into moral action. Its aim is to make religious knowledge functional. Its ultimate purpose is character building for the fullest moral living in the present as the real basis of future union with God. But future union depends on present unification. The building of the Catholic character, then, is interpreted in the terms of individual sincerity for personal sanctification. For Catholics, in practice, this means, at least—that God is the Supreme Master of the day and the day's living; that the individual mind and will be ever prompt in

God's service; and that all things in life, small or great, pertain to this service, and done for Him, redound to His glory and our own advancement in virtue. Religious impression, therefore, begets religious expression, in every action, universally.

To effect this expression, the content of Catholic pedagogy is presented to afford the required stimuli for action. Not only do our schools present all truth in the light of God, but attempt to so present it that this truth will not remain speculative and sterile, but so that it will, practically, live for present action and future, when formal impression will have ceased.

The first work, then, of Catholic dynamic teaching is to secure religious expression in the present lives of the pupils. But even in the living of these religious truths, even in the daily religious practice that school life and home life during school days afford, there is no certainty that the school has done enough. For, school done, supervision over, religious instructors know only too well of later failures, if success be measured by standards of Christian Catholic living.

The Catholic school feels that she is not satisfying her charter if she leads her subjects into a religious way of living, affords direction and guidance for the moment, unless she gives as well an impetus that will guide and direct future religious living. Here is our common difficulty. It is our common duty and problem to find and develop an adequate solution. The Catholic Church as an educator can only demonstrate what she is doing, and affirm at last that she is constantly seeking to do it better.

Of Catholic efforts in habit formation and character building, the following is but a summary. First of all, the Catholic school counts much on the power of sanctifying Grace in the child soul, God Himself working in the child through supernatural virtue. Much in Catholic educa-

tion will depend on this, that the child possess this grace, be free from sin. For the power of God will not force the human free will.

Since, however, the sure foundation of the supernatural is the natural virtue, our Catholic aim is, as well, personal habit formation. Now habits are not full grown in a day, and, as often as not, are acquired without conscious seeking of them, especially in the years of youth. For habit formation, then, the Catholic school uses both direct and indirect approach, making the most of all the devices of modern pedagogy.

As these are common to all of us, there is no need for further development here. Of the things that are peculiar and particular in Catholic schools, these three: the power of example, the power of suggestion, the power of practise.

The power of example. In Catholic schools, the inspiration of good example is properly accentuated. It is not of the past, vague, but of the present, concrete. For Catholic religious education, almost without exception, is coextensive with a distinctive religious garb and lives consecrated to God and to religious teaching. Almost never are lay people associated with our religious instruction during the earlier child years; later, often enough, but personal character qualifications are as necessary as a teacher's certificate. Again, school over, these men and women spend the rest of their day, and lives, in religious activities. The youngest of pupils knows and appreciates this—which must, of course, afford powerful stimuli for similar personal dedication, or, at least, imitation.

The power of suggestion. Informal or indirect teaching has an important share in Catholic education. For along with the heroic figures of world and national progress, religious parallels to the greatness of a Washington or a Lincoln find an honored place in the classroom. Surroundings stimulating life for God

are provided. The shadow of the Crucifix dominates all. Even the group itself, composed as it is of members of one faith dedicated to the same ideals, cannot but teach through suggestion.

The power of the practice of religion. In a Catholic school, especially in the earlier grades, there is immediate supervision and minute guidance in actual religious experiences. In all classes, prayer begins and concludes the lesson, be it geography or a formal class in religious doctrine. To pupils of all ages, formal religious instruction is offered, graded to the intelligence of each group, but complete in all. And in each subject that is presented, the knowledge offered is correlated with what we all recognize as the lasting things. At the same time, in the earlier and formative years, there are in common religious exercises of various sorts, common attendance at Church, the Sacrifice of the Mass, devotions, frequentation of the sacraments, united efforts for social-religious works—all expressions of the religious impressions of the formal religious courses.

As the child grows older and passes into the later grades and high school, personal investigation and formal understanding of the great religious truths supplant the more insistent direction and more diligent supervision of the earlier years. The maturing boy or girl is left more to himself in the expression of his religious life. It is here that the question of a life work or vocation are emphasized in the light of God's will, eternal truth, life hereafter.

Following the child through college and university, we find the same gradual change repeated. Again there is more emphasis on understanding, personal conviction, personal investigation into the truths of religion, personal evaluation of standards of conduct. For the formative period of youth is over and the Catholic pupil is now to meet his fellows in the arena of life. Here, then, are stressed the social values of religion, while the

former supervision is almost completely eliminated. No longer are there, generally, supervised religious activities, but each pupil is left to himself as he must of necessity be after his college course is finished. Gradually has the transition been made from habits partially superimposed to habits suggested, but freely contracted or continued. Gradually has the Catholic school withdrawn her double support and guidance (from human wisdom and divine authority) as the pupil became strong to stand alone. Gradually has the attempt to form character made way for the individual's desire and power to form his own character, to mould his own soul.

Such is the function of Catholic religious education. In addition, there are texts and classroom equipment; there are methods and devices, projects and problems, but all inservient to the one educative process, and all so closely allied with current texts and methods that they deserve no special place here.

Of results, final judgment, of course, lies with Him for Whom we labor, and Whom we seek to make known and loved by others. If we may judge from human criteria, we admit that our efforts have not been perfectly successful. To contend such would lead us into a morass; for we cannot pretend that Catholic pupils, whether in school or later, are perfect models of Catholic life. Nor do we expect them to be, for we and they are human. We point out no striking figures of success, for others may point out the opposite. We adduce no statistics, for the success or failure of our religious education has no human measurement. We affirm only one thing as perfect: the ideal of our educational system, the preparation of men for complete living in this world and the next.

In pursuit of this ideal, our efforts can be but relative. Our texts are but relatively good. If others and better be produced, we are ready to accept them. Our methods are but relatively good. If any-

one can show us how we can better build our children's character that they may be better citizens of this world and the next, we shall adopt them, and gladly. But we do insist that what we are doing may not be despised or lightly passed over.

For as an educational system, the Catholic school functions not weekly or monthly, but daily. As an educational system, the Catholic school will not isolate religion from life. The Catholic school is a complete school of all truth, of all knowledge. She interprets all living in the one true life. Catholic teachers are not professionally interested for a five hour day and unprofessionally disinterested at the sound of the dismissal bell. Catholic teachers consecrate their lives to their work, consecrate each day to teaching and to religion alone. Nor are our teachers religious instructors for a year, or to please the pastor, or to fill in the period from the closing of their own school days till marriage or an administrative position calls them. They are teachers for life. Nor are our schools divorced from the Church or home. The three are a vital trinity for complete religious education, and with us united in a special way. Nor is the Catholic school content with a few years of the child's life in which to form him; she demands the education of the child from the mo-

ment that the home fails to educate him till he is ready for individual living, from the first grade to a university degree.

Such has been, is, and will be the Catholic school. She seeks to turn out men of character, whose first endeavor is personal sanctification and salvation, who will be good neighbors, good citizens, worthy members of the Kingdom of God. And this with charity for all. To you who are perplexed by the problems of religious education, we offer a sympathetic understanding in your deliberations and search for better methods, for we long ago faced the same problem and the same search. To the public schools, doing noble service for education, we offer the same feeling of good fellowship. For we, too, are at work to teach the same as you. We do not criticise, but comment only, that your very nature compels you to be but limited in scope. We insist that, for us, a full education embraces religion and is embraced by it. This you may not do. But we do and shall so teach. For ourselves, we expect at least the same sympathetic understanding, the same kind consideration, the same honest recognition that our work is of value, even necessary, for the personal salvation of our children, for God, and country.

BUILDING A THEOLOGICAL CURRICULUM AROUND THE PROBLEMS OF THE STUDENT

WILLIAM CLAYTON BOWER

FEW aspects of our changing modern life obtrude themselves more forcibly upon the thoughtful observer than the fundamental reconstruction through which current educational theory and practice are passing. Every factor in the educative process is involved—the curriculum, method, and organization. It is effecting changes throughout the entire range of our educational system, from the elementary grades up through the secondary school and the college, to the university and the professional school. While theological education has been among the last of the educational units to respond to these factors of change, a comparison of theological curricula of even a decade ago with present theological curricula, including certain significant experiments, will yield evidence that it, too, is sensitive to these influences.

CHANGING CONCEPTIONS OF THE CURRICULUM

Owing to the fact that the curriculum lies so close to the center of the educative process it, perhaps more than any other factor, is sensitive to changes in educational theory and practice. During the last quarter of a century, and especially during the last decade, the curriculum has become the object of critical study. One result has been a considerable and growing body of literature on the curriculum. Another result has been a series of significant experiments in curriculum content and organization throughout the country and in various units of our educational system.

This literature and these experiments show three dominant trends: a definite movement in the direction of relating the curriculum directly to the experience of the learner; the integration of curricu-

lum, method, and institutional organization into a unified educational procedure in which each appears as a different aspect of an undifferentiated process; and the admission of the learner to responsible participation in the entire educative process, even to the point of sharing in the determination of the content and procedure of education.

Increasingly the curriculum is coming to be conceived as the experience of the learner as it undergoes interpretation, enrichment, and control under mature and skillful guidance in the light of the best experience of the race and of the unrealized purposes toward which society is moving. This virtually has the effect of reversing the traditional approach to education through the organized bodies of subject matter, by starting with current personal and social experience that is under way and that requires interpretation and mastery in the light of racial experience and purposes. From this point of view historical subject matter is no longer the center of the educative process. Neither is the immature learner. The center of the educative process is the point at which current personal and social experience fuses with historical experience, and at which both undergo reconstruction in the ongoing human process.

THE OBJECTIVE OF THEOLOGICAL EDUCATION

These considerations raise sharply our first problem: What is the objective of theological education?

Is it to transmit from one generation to another within the profession a cumulative and systematized body of theological lore?

Is it to train an efficient group of institutional custodians who are adept at

the administration of the cultus, on the one hand, or of the mechanics of a complicated organization, on the other?

Is it to train in the techniques of modern salesmanship a group of high powered go-getters who can successfully compete with representatives of other lines in "selling" religion to the man in the street?

Or is the function of theological education to assist a group of eager and capable young men and women to discover God and the religious quality of life in their own experience, to discover the spiritual needs of the vast outlying areas of personal and social life in our modern world, to discover in religion the resources and the dynamic for spiritualizing, integrating, and motivating human experience on a field as vast as life itself, and to discover the techniques by which religion can be made effective in the reconstruction of personal and social experience upon a spiritual basis?

If this last be accepted as the objective of theological education, then it is the function of the professional school not only to introduce the candidate for religious leadership to vast bodies of supporting knowledge and to the techniques of the profession, but to develop within him such qualities of mind as originality, initiative, critical evaluation, responsibility, the capacity to deal with concrete facts, the power to think, and creativity. We are living in a fundamentally and rapidly changing world resulting from the progress of science, the reconstitution of our industrial order, and the democratization of our social life. Religion, to be real and worthful to the modern man, must be reset in the framework of the needs, the aspirations, and the values of our changing civilization. Professional techniques that were highly effective in other historic situations must be replaced by techniques that have been critically evolved to meet the needs of changed conditions. If religion is to perform a creative function in human life,

it will need, not simply to follow these changes and yield reluctantly to their demands, but to help to direct change in the direction of spiritual ends.

THE PROBLEM APPROACH

This raises for the theological educator the problem as to what sort of educational situation, what kind of content, what types of teaching techniques will introduce the religious leader to the necessary bodies of knowledge, give him firm and precise command of the techniques of an effective practitioner, and develop within him these creative and responsible qualities of mind.

Fortunately, modern scientific psychology is quite clear as to the psychological situation within which all of these ends are most effectively secured. That situation is the problem situation.

It is in the problem situation that reflective thinking as distinguished from rationalism is evoked. The pattern of all critical, factual, creative thinking, from our simplest reflective acts to our most precise and elaborate research, is the problem solving pattern. It is at the point where free flowing activity is arrested, where choice must be made among alternatives, that the problem is felt and defined. It is here that one's own past knowledge, ideals, skills, and purposes are searched for light upon the present situation and are tested. It is here that the vast resources of historical experience are searched and evaluated for the factors that will interpret the present situation and yield the factors for its solution. It is in this interval of delay that all possible outcomes are suggested, criticized, and evaluated in the light of personal and historical experience. It is here that solutions are verified experimentally. It is here that the executive function of the mind is evoked in the forming of intelligent purposes and in carrying them through in the face of all sorts of distractions and frustrations, to fruitful outcomes.

The problem situation offers probably the most effective incentive for the discovery and utilization of knowledge that teaching technique has thus far devised. The limited experience of the individual or group, or even of a generation, is too narrow to provide the factors for either the clear interpretation or management of the complex and difficult problems that emerge from current experience. Consequently, personal and group insights need to be checked and supplemented out of the accumulated racial experience. All historical experience that has been preserved in the form of organized knowledge was at one time part of the content of present experience. Because of this genetic relation to experience, it is the function of accumulated knowledge to interpret present experience and to furnish the factors for its control. In the presence of a real and unsolved problem, there is an intense incentive for the securing of knowledge, since experience cannot go forward intelligently without it.

The grounding of his professional practice in adequate supporting knowledge is of the utmost importance for the religious leader. It is easy in professional education to gain a high degree of specialization in specific procedures at the expense of insight and power. The deeper and truer insights and the reserves of the profession will come from an accurate and adequate command of the psychological, social, biblical, historical, and theological sciences. The thin cutting edge of effective practice should be steadied and driven by a broad mass of adequate and valid knowledge of the whole field of religion.

It is of equal importance to the religious leader that the bodies of knowledge gained through the solving of problems shall be integrated into a consistent unity. In the hands of unskilled educators theological education organized around the problems of the theological student might easily result in atomistic learning that would lead to no fruitful outcomes. It

is the business of sound education, while starting with immediate and sometimes transitory interests, to lead the learner into the possession of permanent interests, and to integrate them into a consistent and forward moving experience. No practitioner in the field of religious leadership is competent to carry on his work effectively who does not see it in its relationship to the entire, organized, and historic Christian movement. His immediate task can have meaning only when it is set in the total framework of Christian experience, including its history and its philosophy.

Moreover, it is in the actual thinking through of real problems in relation to the practical conduct of the profession that theological education has its most adequate guarantee that theory will carry over into effective practice. Modern psychology has cut the ground from beneath the assumption that formal instruction isolated from actual experience will carry over into practice. The conditions under which transfer occurs are now quite well understood. They are that between the two areas of experience there must be an overlapping of content, or an overlapping of procedure, or both, and that the thing to be transferred must be clearly raised into consciousness so that it will be thought about and desired. Translated into educational procedure, this means that practitioners must be trained in the direction of their expected activities, and preferably through them. It is on these grounds that medical students are now required to spend a considerable period of their professional education in an internship where they actually handle cases under guidance. For the same reason law schools have shifted their techniques largely to the case method, and schools of education require their candidates to have a considerable period of observation and participation in an actual teaching situation. Some technical schools have gone so far as to divide the time of the student on a fifty-fifty basis

between actual practice and the investigation of the principles that interpret and control that practice.

Furthermore, it is within the problem situation that learning is vitalized and motivated. The gap in arrested activity that furnishes the pattern for reflective thinking also furnishes the psychological situation within which the sense of worthfulness of ends and means arises. Here ends are not only raised into consciousness but they are seen to be worthful. And because the ends are felt to have worth, a sense of worth is attached to the means by which the ends may be attained. Learning no longer has need for external incentives, but is intrinsically motivated.

THE PROBLEMS OF THE THEOLOGICAL STUDENT

The first problem to be faced in building a curriculum around the problems of the theological student is how to discover, select, and organize these problems into a consistent, forward moving, and fruitful educational experience. Obviously, building a theological curriculum around the immediate, haphazard, fugitive, and uncriticized problems of students would lead only to futile atomism, opportunism, superficiality, and fruitless wandering. The discovery, evaluation, and organization of fundamental, representative, and fruitful problems is the task of competent research.

In advance of research, however, analysis would suggest where these problems are likely to lie. Assuming that the student's cultural problems have been adequately dealt with in his undergraduate course (a broad assumption indeed), the student's first group of problems would have to do with his own personal religious life. In graduate study the theological student is brought into contact with techniques of critical study on the research level. In the light of psychological, philosophical, literary, and historical considerations, more or lessulti-

mate questions are raised as to the validity of the religious experience itself, and his own personal religious life and the profession which he has chosen are set in a new and often disturbing light. If left without conscious and organized guidance, as it is likely to be where a content centered curriculum is followed, this period of reconstruction is likely to result in the chilling of the warmth of his own religious experience or in its entire neglect. If, on the other hand, this period of reconstruction is organized as a positive educational resource, it may be the means of the deepening, the enrichment, and the grounding of his personal religious experience in deep and fundamental convictions that will give steadiness and drive and enthusiasm to his entire professional career.

Manifestly the student's second group of problems will have to do with the conduct of his profession. These would seem quite obviously to fall under five classifications:

First, what is the nature and function of religion, and of the Christian religion in particular?

Second, what are the specific needs of individuals and organized society which religion should serve? How are these needs to be reformulated under the conditions of a rapidly changing civilization?

Third, what are the resources of religion, and particularly of the Christian religion, for the meeting of these needs? These problems will carry the student deeply into the content and organization of the Christian faith, into the origin and development of Christian institutions, into the progress of Christian thought in its reaction to the developing problems of human life in the different historic periods, into its enlarging message and its liturgics, into its literary sources, into its experiments in the reconstruction of human life under the changing conditions of the past.

Fourth, what are the various opportunities for Christian leadership? These

problems will carry the student into a discovery of the various types of the present highly differentiated Christian ministry and the peculiar qualities of personality required for each.

Fifth, what are the most effective techniques for the specific type of religious leadership which he chooses as the field of his life work? This will lead not only to an activity analysis of the various types of the Christian ministry, but to an objective criticism of traditional techniques in the light of the changing conditions and demands of modern life. These problems lead the student deeply into the field of practical theology.

THE THEOLOGICAL SCHOOL

By now we are all no doubt asking ourselves: If the theological school were set up on this basis, what would it be like? Obviously, a satisfactory answer could be given only after a great deal of intelligent experimentation, beginning at points where fruitful modifications of conventional practice can be made and leading its way gradually into the more fundamental aspects of the problem.

Meantime, one might venture to suggest that a theological school built on these ideals would be a community of mature and immature religious leaders consciously set in the midst of the ongoing human life about it, and in intimate relations with that life in its yearning, moving, concrete aspects. It would reach out into that surrounding life to discover the fundamental and representative relations and functions from which emerge the experiences by which men live—in their homes, in business and industry, in the state, in their recreation and pleasures, in the total organized life of society. In this laboratory of religion they would assess these experiences in terms of personal and spiritual values. They would

seek to discover how the religious quality can be imparted to these experiences by securing their reference to God.

In this community of religious leaders there would be a sharing of ideals, purposes, enthusiasms, scholarship, inquiry, discovery, achievement. Students would be admitted to responsible participation in the determination of both the content and the procedure of their educational experience. If problems are to be educative, they must be the student's problems and at the same time something more than student's problems. They are the problems of teachers and students alike. Education is more than a matter of student determination or faculty determination. It is a shared experience in which there is a community of thinking, purposing, achieving. Students would be set in open fields of vast and stimulating distances where, in understanding comradeship with teachers who are themselves eager learners and creative thinkers working on the frontiers of unsolved problems, they would find their way about among the incalculable treasures of human experience, on enterprises of discovery and achievement of their own. In equipment and atmosphere the theological school would more closely resemble a laboratory than a lecture room.

In this community the novitiates would be introduced under mature guidance to practical experience in handling the techniques of religious leadership in concrete and actual situations.

Above all, in such a community the theological student would find himself a religious person, out of the depths of whose experience would emerge those qualities that would fit him for the creative task of spiritual engineering, in working with God in the long time enterprise of reconstructing human life upon a spiritual basis.

TECHNIQUE FOR DEFINING MAJORS IN THE FIELD OF RELIGION

W. A. HARPER

WE use the term "field of religion" to include instruction in the Bible, instruction in religious education, and organized instruction or agencies for influencing the life of students toward spiritual ideals.

It is manifestly impossible to define a major in the third item of the "field of religion" as we have suggested it. There are so many organized agencies and methods of instruction employed in colleges and universities for the purpose of influencing the life of students toward spiritual ideals that it would be impossible to standardize these items in any comparable manner. For our purpose, therefore, this particular element of a well rounded approach to the problem of religious life in colleges and universities will be omitted.

It will be necessary not only to define a major in religious education, but also a major in Bible, and a still further major in Christian education. We need clarity of thinking in technically recognized categories of thought with reference to each of these problems. In defining a major we do not have in mind the selection of thirty semester hours, for example, in any field of knowledge, which all colleges should or will offer, but we do mean to discover what the consensus of opinion, purpose, and practice is in our various institutions when only thirty semester hours of work are offered in such a field.

A great many people cannot think of religious education apart from Bible study, and they have not yet differentiated the concept of Christian education at all.

A first need, therefore, is to define education—religious education and Christian education—and this should be done in terms of subject matter and in terms of purpose. There must be agree-

ment on terminology before we can arrive at understandable conclusions.

Tentatively, therefore, we would define these three terms from the standpoint of subject matter, and then from the standpoint of purpose. Others would perhaps define them quite differently. These definitions are offered as tentative and as suggestions.

Defined in the terms of subject matter, the following is suggested:

Education is the theory and practice of teaching knowledge.

Religious education is the theory and practice of teaching religion.*

Christian education is the theory and practice of teaching the Christian religion.

In practical experience, however, we happily find it impossible to separate these three bodies of knowledge from each other. They react and interact on each other and tend to present a unified outlook on life; but from the standpoint of technical subject matter no harm is done by setting out their respective metes and bounds as has been attempted in these definitions.

Viewed from the standpoint of purpose, the following is suggested:

Education is the process by which we learn how to live with and for each other.

Religious education is the process by which we learn how to live with and for each other and unto God.*

Christian education is the process by which we learn how to live with and for each other and unto God as revealed in Jesus Christ and as interpreted by the Holy Spirit.

A second approach to the problem

*In the minds of not a few workers in the field of religion, it is felt that religious education courses defined as above may be offered in state institutions at public expense. For a discussion of this matter and a poll of opinion relative thereto, see *Christian Education*, Vol. XI, No. 4, p. 35ff.

must be in the light of the institutions to be served. There are denominational institutions, privately endowed institutions, state, federal, and municipal institutions. Then there are the vocational and professional institutions. The definition of a major in Bible, religious education, or Christian education should consider with particular care and sympathy, as well as insight and understanding, the needs, purposes, and ideals of these several institutions.

Likewise the problem must be approached from the standpoint of the student. We are beginning to appreciate more and more the determinative relationships of students to all problems in the field of education. In this particular field there will be the minister, the professional lay worker, and the avocational persons whose livelihood will be secured from their service in other professions and callings, but who are to be motivated and instructed so that they may contribute positively to the church and the enterprises of the Kingdom through their voluntary efforts as members of churches. Some of these persons will wish to minor or major in the field of religion. Some of them will wish to major in two fields, and some of them to work out a combined or synthetic major. The problem, therefore, is tripartite and should be approached from these three angles.

It is impossible to pursue any educational project to a successful conclusion without giving attention to problems of administration, and these problems differ materially in the different types of institution which undertake to influence their students religiously or should undertake to do so. Where it is necessary for religion to be taught through separate foundations or through socially minded local organizations or individuals, we have one administrative problem; but where the whole life of an institution is dedicated primarily and essentially toward the achievement of Christian character on the part of students, we have a far different

problem. The definition of majors, therefore, in the "field of religion" must be undertaken only after a thorough investigation and understanding of the administrative problems involved.

The day is past in the "field of religion," or in any other educational field, when majors will be constructed *a priori*. Any educational problem now, if its solution is to command respect, must be approached from the standpoint of a thorough investigation of the practice in respect to it and of the thinking and ideals of the experts in that field.

Therefore, in defining "majors in the field of religion," it is necessary to discover the colleges of the country that are offering majors and collect, classify, and evaluate their courses. There are certain special schools that are giving particular attention to religious instruction, and these should likewise be studied with utmost care to collect the facts and to evaluate their offerings. The theological seminaries, the graduate schools of religion in connection with universities, and the graduate schools of the Y. M. C. A. are institutions of great concern in arriving at a scientific definition of majors in the general field of religion. Nor will it be proper to omit from this scientific study the offerings in this field by the various foundations and voluntary agencies affiliated with or working for state institutions. Finally, there are certain outstanding individuals, experts and authorities in this field, who should be consulted in regard to their conclusions and opinions, which likewise should be codified and evaluated.

The separation of church and state in America in the public mind assigns to "the church" the teaching of religion in our educational system. This precipitates a problem that we have not solved and one that is peculiarly complicated because of the presence of the various Protestant denominations and of the Catholic, Jewish, and Mormon churches, to say nothing of the societies that are

organized to oppose all religious teaching.

Nevertheless, we must approach the problem of majors in the "field of religion" from the standpoint of the church, meaning the standpoint of the local church, the denominational, and the inter-denominational agencies working in this field. There is need in the first instance of the cooperation, of unity, of integration between these various agencies, so that competition will be eliminated as far as possible and we shall not work at cross purposes.

The denominational colleges have never sensed in any appreciative way the essential relationship that should exist between them and the local church schools of their constituency. Just as the public schools are to prepare students for colleges and universities in the field of general knowledge, just so the church schools should prepare the young people of a denomination for entrance to denominational colleges in religious instruction, both in the field of Bible and in the field of religious education.

The biblical professors have defined a unit of biblical instruction which the college may reasonably accept on the part of students applying for admission and offering a unit in this field, but church schools have never considered it their privilege to offer under proper educational standards instruction equivalent to this unit. The colleges and church schools of a denomination should certainly cooperate to bring this about.

We need a similar definition of a unit for church schools in the field of religious education. The International Council of Religious Education has made an attempt in this direction by offering its

High School Course of Leadership Training, but it is largely yet in the field of experimentation and there has not developed so far any disposition on the part of the International Council to cause denominational colleges and local church schools to feel that it is their privilege and their duty to cooperate in giving young people in these church schools opportunity to complete this unit when it is defined, under such educational standards that the colleges can accept the unit for admission.

Then there are the summer schools of religion, some of them maintained by denominations and some by interdenominational agencies. They are doing a fine work, it is true, but they need to be standardized so that the courses which they offer can be accepted for credit toward college graduation or entrance.

We therefore come to the conclusion that there is need of wide experimentation in colleges, universities, special schools, seminaries, local church schools, and summer schools of various types, in order to discover the best that should be included in the definition of units in Bible and religious education for admission to college and for the definition of majors in the general field of religion for college and university students. And all of this must be finally evaluated in the light of what the seminaries and graduate schools of religion expect, will accept, and will credit on the part of college students offering themselves as candidates for degrees in these higher institutions.

The method of the questionnaire cannot be wholly relied upon in arriving at a satisfactory definition in the field of religion. Interviews and visitation must certainly supplement that method.

A GUIDE TO THE STUDY OF THE RELIGIOUS LIFE OF CHILDREN

ERNEST J. CHAVE

IN DECEMBER, 1921, *Religious Education* carried an article by Dr. Hugh Hartshorne entitled "Cooperative Study of the Religious Life of Children." That article was a revision of an earlier one written in 1916. Both of these have attracted large attention and over ten thousand copies have been distributed by the Religious Education Association with requests still coming in. This has led the committee to ask for a new statement of principles that may serve as a guide to those interested in such investigations. Dr. Hartshorne found it impossible to give time to this at the present and the writer was asked to do so.

It has been found very difficult to get records of much experimentation or systematic observation along this line. There is abundance of materials on the borderline problems of character education as they are related to general education, but instruments for diagnosis and for measurement of results in the religious life of children are few. Schedules to aid in a study are mostly out of date. Yet of late a new interest has been manifest on the part of parents, teachers, and professional religious educators, and there is a desire to have the experience of others made available.

The purpose of the present article is to clarify some of the problems as they seem to present themselves today, and to give reference to such bibliography, experiments, and tools as may be significant for continued research in this field. A little later in the year the writer expects to publish some schedules that may more directly serve as guides to parents, teachers, and educators. Experimentation with such schedules has been under way for some time and they are proving of distinct interest.

The discussion by Dr. Hartshorne in December, 1921, needs to be carefully read. It has many valuable suggestions. Only brief reference will be made here, but for the sake of those who do not have files of that year at hand a few quotations are given. Copies of letters to parents asking for their cooperation in recording observations of the social behavior, social failures, and ideas of children were included, as sent out by the Union Theological Seminary School of Religion. Illustrations of the kind of experiences that were desired were given and request was made for definite instances in which children had asked about God, or expressed their ideas of God. Such principles of observation as the following were outlined:

1. All items of hearsay are to be excluded.
2. In most cases unsupported memories lack necessary details and assurance of accuracy.
3. Careful and constant distinction must be made between what we observe and what we infer. All data should be reduced to forms like this: "I saw this; I heard that." Matters of opinion are to be excluded.
4. With the record of the act should go also a careful statement of the situation in which it occurred.
5. Home life is such a determining factor in a child's moral and religious reactions that a careful description of the home is necessary. What are the religious habits and attitudes of each parent, and of those who attend the child? What are the religious customs and practices in the home?
6. Ordinary as well as extraordinary reactions should be recorded.
7. A child should be observed in as

many situations as possible for one situation throws light on another.

8. Wherever practicable gather diaries, journals, letters, stories, drawings, or other documentary evidence that reveals the moral and religious growth of the child or youth.

9. Photographs of children doing spontaneous acts are illuminating.

10. Record the sex, date of birth, and date of observation of each child in situations recorded. If you cannot give exact date, give age in years and months as closely as possible. e. g. W. B. (boy, born Aug. 25, 1910). Date of this reaction, June 30, 1913.

A long list of things to be watched for and reactions to be studied was added as a guide. A special outline of suggestions was given to help teachers record observances on the prayer life of children, their ideas, their practice, their appreciations, and the extended effect of prayer in their lives.

In preparing this present article the writer has been ably assisted by Mrs. W. W. Charters. For some time Mrs. Charters has given special study to the religious development of children. In her work with parent-teacher associations and other child study groups she has gathered significant experiences of parents and teachers and has spent considerable time in furthering study of the issues involved in the moral and religious education of children.

Letters were sent out to about fifty workers in the field of child study to discover what was being done. Literature in the field has been carefully searched. The findings may seem meagre but we believe they indicate fairly well what the present situation is. Perhaps the very lack of data may stimulate others to report their studies and to make other investigations.

WHAT IS RELIGION?

Before proceeding far in any study of the religious life we should have a work-

ing definition of religion. But it is not easy to give even a working definition that will be acceptable to any large portion of our readers.

In a recent address in Chicago, Dean Sperry of Harvard is reported to have said that he was unable to solve the riddle as to what religion is and that he believed no man knew what he meant when he spoke of God. Yet he went on to give his own opinion in these words, "Religion is the experience of feeling that you belong to someone who will take your life into his keeping and see that you are neither lonely nor lost." He confessed that at times the thing he most feared was extinction in a forgotten and neglected grave. This frank statement indicates in some measure the critical place that religion has in life. It deals with the meanings of both the commonplace and also of the greatest issues in life.

At the Philadelphia meeting of the Religious Education Association some were disappointed in the failure of the convention to define religion. But it is a difficult thing to get agreement in such a group without eliminating the vitality of religion. On the first night Dr. Pratt said, "I wonder if there be anyone else who is quite so indefinite and quite so uncertain as the religious liberal." The next day Professor Northrop said, "Until religion passes from its present primitive state into the state of precise theoretical formulations and exact application, minds affected by the scientific temper may reconcile it with their science, by putting it in the group of hypotheses which they hope and even wish may be true, and in that state of mind they may say, as many of them do, that they have a religion, but they will never take it with any real seriousness." Dr. G. B. Smith placed religion in the arts rather than in the sciences and said that when religion was too much rationalized it lost its power to cultivate the nobler emotions. Mrs. Fahs described the essence of religion as "a process of search into the

most intimate and perplexing problems of living."

Professor Wieman has provoked considerable discussion by his book, *The Wrestle of Religion with Truth*. He believes that the God concept reveals the existence of God and forces the religious person to seek God in the concrete experiences of experimental living. Religious educators have been especially interested in the criticisms and comments of Dr. Coe and the answer of Dr. Wieman. Two sentences of Dr. Coe's statement must suffice here, "The teacher's already formed notions are to be used so as to stimulate the pupils to the kind of experimental living out of which notions of their own shall freely grow. The more definite the teacher's concepts the better."

Religion is certainly neither static nor univocal. Yet the direction of thought, feeling, and action in religious living seems to be more or less definitely indicated. Can we make a study of the religious life of children and discover the significance of religion for them? By limiting ourselves to religious elements, rather than widening the study techniques to take in all phases of character development, we may perhaps find factors that religious education has to contribute in addition to those of well planned general education.

In doing this, religious elements must be referred to definite life situations of children. Religion cannot be considered apart from the social life in which it is expressed. But from the earliest age children are reacting to religious presuppositions, religious terms, religious customs, religious institutions and the ideas, attitudes, and practices of children are colored by the religious tone of their surroundings. The traditions, customs, and language of the social religious heritage can never be ignored. Some might think it better not to use the term God in religious education but to allow the child to build up his own vocabulary to express

the values he discovers. However, a child cannot start *de novo* in his interpretation of life, and we should not want him to miss the momentum for religious living that religious persons have developed. We use terms, the child gradually fills in the concepts, and modifies them as his world widens.

Before four years of age a child may ask, "Who made the flowers?" "Who made the world?" and a series of like questions. How far does he seem to need a personal Cause in his world? What concept of God can be used that will correlate with a scientific view of the world and of its beginning? How may the child's concept of God develop and grow as his experience widens and changes? How does it? What helps him to get a satisfactory philosophy at each step in his changing life?

Before two years of age a child is distinguishing right and wrong. He finds right is a social concept but the underlying principles seem hard to understand. Why should he consider the good of others rather than his own personal desires? Does the religious educator find that it helps to express the desired right way in terms of the will of God, and to describe that spirit of life which seems to be working toward the good of all mankind as the spirit of God? Is it in accord with a modern world view to seek to motivate conduct in the growing child by cultivating in him a desire to work with that spirit of good, and to cooperate in those things that further the ideal social end called the will of God? How can a child be helped to discover the laws that further the social good and to make them the laws of his own life? Is the idea of a personal God working to realize this good and desiring the cooperation of man in a rôle which a child will naturally take as he appreciates the process? When he grows older does he shift to a mechanistic view if he becomes scientific in his thinking? Does the motivation for realizing

a world ideal continue with a mechanistic interpretation of life or does the youth accept a more utilitarian outlook on life? What value is there in the God idea to motivate conduct, assuming a scientific world order?

The Christian traditions, ideas, ideals, symbols, and institutions influence the child in this country before he is able to do much reasoning for himself. If he gets them with either happy or fear emotional experiences they are likely to attain a special value. What are the religious fears of children at various ages? What are their basic Christian conceptions? How far does the way of Jesus help a child to appreciate and desire the best way of living? Is the Jesus way regarded as synonymous with the God way? What religious help does it give to a child to make Jesus real and to share his ideas and his ideals?

The Christian church has a central place in our social world. It is the most important religious institution we have and is supposed to contribute something different to other agencies. What religious values does a child get from a service of worship in the church, or from a class session, or from sharing any of the activities promoted by the church? What desirable religious feelings are associated with the church? What undesirable attitudes are attached to the church? What undertakings of large significance for human good in the church's program can the child share? What experiences with religious persons in the church are valuable in motivating his conduct?

A knowledge of the racial history of religion gives different meaning to religion. Youth will not deal so superficially or patronizingly with religious customs if he appreciates their historical significance. What is the best way to give him historical perspective and assist him to formulate religious convictions of his own? Is the Bible the only source book available for the majority? What other

religious literature will help to give him religious understanding and appreciation?

If the foregoing questions are pertinent, a study of the religious life of children should include, at least:

1. A study of the use of the God concept by children at different ages and under different stimulation of home, church, and other agencies. How and when does it arise, and how does it change?
2. A study of the value of the God concept in developing a satisfying philosophy of life at different ages.
3. A study of the function of the "God way" in the imagination of the child as a factor in motivating conduct.
4. A study of how far the child is able to take the rôle of Jesus or other religious characters, to appreciate the significance of their words or acts, and how far a desire is created to do things with similar motives and purposes.
5. A study of the place and value of the Christian church in a child's life. What practices, what activities are participated in with satisfaction? What associations give value and leading-on interests? How far is the child conscious of a something different in the church, of religion?
6. A study of the use of Christian terms, standards, ideas, ideals. What does a child mean by the religious terms he uses? What does prayer mean to him? Has he confusing or conflicting ideas about religion, or religious practices? Does he seem to need an answer to the problem of immortality? What answer meets his need, or problem, at different ages?
7. A study of what parts of the Bible are significant at different age levels for motivating conduct, for developing religious experience, for clarifying religious ideas. A study of other religious literature suitable for different ages.
8. A study of the best way to integrate religious experience with other life experiences. How can a child think scientifically and have religious faith and zeal?

How can personal and social ideals be harmonized? How can a child remain in a situation sharing out of date religious practices and meaningless symbols and yet be stimulated by outside sources in modern religious thought?

That is, a study of the religious life of children will mean an investigation into their religious ideas, especially the function of the God idea; into their religious standards, sanctions, and motivations, especially those related to the concept of God and of Jesus; into the effect of religious institutions on the child; into the ability of the child to share the religious experiences of others, especially Jesus; into the effect of religion on the sense of oughtness; into the total religious trend of the life at each age level.

WHAT TOOLS ARE AVAILABLE FOR DIAGNOSIS AND MEASUREMENT?

Only a few tests seem to be directly adaptable to the measurement of the product of religious education and might be of service in the study of the religious life of children:

1. There are three or four biblical knowledge tests available:

(a) Whitley Biblical Knowledge Test. Old Testament, one form; New Testament, two forms. M. T. Whitley, Teachers College, Columbia University, N. Y.

(b) Laycock Test of Biblical Information. One form. S. R. Laycock, University of Alberta, Edmonton, Canada.

(c) Northwestern University Religious Tests. Three forms: Life and Teachings of Jesus, Old Testament Times and Teachings, Acts and Epistles. G. H. Betts, Northwestern University, Evanston, Ill.

(d) Chassell Parable Interpretation Tests. One form, published in *Religious Education*, December, 1921. Mrs. Clara Chassel Cooper, Wallace Court, Richmond, Ky.

Most of these are of the multiple choice type of test, or of the true false form. In all the questions may be raised as to how

much religion is necessarily associated with the ability to recall a biblical fact, or what religious significance a memory feat in biblical material may have.

2. There are three tests of religious belief that might be suitable for work with children:

(a) A test of religious ideas involving the ranking of selected answers. Clara F. and Laura M. Chassel, *Religious Education*, February, 1922.

(b) Religious Beliefs in Religious Education. G. H. Betts, Northwestern University, Evanston, Ill.

(c) A brief Test in Religious Education. Mimeographed form only at present. Being revised. G. B. Watson, Teachers College, Columbia University, N. Y.

These tests all aim to uncover the religious attitudes and beliefs about God, Jesus, prayer, and other religious concepts and practices. They are of the controlled answer types.

3. Numerous psychological tests are available for direct use and for patterns from which other more directly religious tests may be developed.

Many of these will reveal factors that are most significant to a religious educator. But in listing them it is impossible to know where to begin or where to stop. In his book *Experimentation and Measurement in Religious Education* Professor Watson gives a chapter to reviewing tests now available for use in religious education. In this chapter he refers to a list of 1,364 references given by Miss G. E. Manson in her *Bibliography of the Analysis and Measurement of Human Personality up to 1926*.

Recently Professor Mark A. May gave an address before the Midwestern Conference on Child Study and Parent Education in which he outlined significant tests for those interested in character education. This address is published in this issue of *Religious Education*.

Special mention will be given of a few tests that have promise for study in this

field either in their present forms or in slightly modified revisions:

1. Mrs. Clara Chassell Cooper and associates have developed a number of tests and scales to measure good citizenship in children. These are all related to a chart that has been used for some time in the Horace Mann School of New York, "Habits and Attitudes Desirable for Good Citizenship." The original scale was described in the *T. C. Record*, January 1, 1921, and eight short scales for measurement of progress in *T. C. Record*, January 1, 1922. Popular articles showing how such charts and scales could be used for cooperation of church and home were published in *The Church School*, October and November, 1923. The results of a study in motivation with a "test of ability to weigh foreseen consequences" was published in *T. C. Record*, January, 1924. This last is very suggestive. It is organized about seven stories illustrating problems of conduct with ten possible answers for each to be checked. In *Educational Administration and Supervision*, January, 1924, another use of these scales was published under the title "Test and teaching device in citizenship for use with junior high school pupils." An interesting adaptation of the Chassell chart was made by Josephine L. Baldwin and published in *The Church School*, April, 1920. It is now reprinted by The Methodist Book Concern under the title, *Emphasizing Habits and Attitudes of Christian Citizenship*.

2. G. B. Watson has published a number of interesting tests and scales. Reference should be made to several of his publications. In his work as Director of Research for the National Council of the Y. M. C. A. he has promoted some careful studies among groups of younger and older boys and young men. Mr. A. J. Gregg has been closely associated with him and has contributed several significant tests and scales. Attention is called to these:

(a) *Experimentation and Measurement in Religious Education*, G. B. Watson, Association Press, 1927.

(b) Rating Scales, G. B. Watson, Occasional Studies No. 2, Association Press. Description of types of rating scales with price list of those available.

(c) Experiments with Religious Education Tests. G. B. Watson, Program Papers, No. 5, Association Press. Methods of use and sample pages of tests used with Y. M. C. A. groups.

(d) "What Tests Can We Use in Church School?" G. B. Watson, in *Religious Education*, March, 1928.

(e) Tests forms, testing materials: Character Growth Tests, 1926-7, Association Press, including: Religious Concepts, Forms A and B, for Young Men; Group Relationships, Forms A and B, for Young Men; Personal Attitudes, Forms A and B, for Young Men; Christian World Citizenship, A and B, Young Men; Immediate Life Situations, A and B, Young Men.

General Questions for Boys, 1926-7. Association Press. Personal Data, Forms C and D, for Younger Boys; Forms C and D, for Older Boys.

Summer Camp Tests, 1926-7, Association Press. Forms C, D, E, and F with Activity Score Cards and Bodily Improvement Charts.

3. Hartshorne and May developed in connection with their work in the Character Education Inquiry some important tests that will be published very shortly with reports on use and standardization. A series of articles in *Religious Education* from February, 1926 to May, 1927 have described their experiments. This material is now available in a monograph published by the Religious Education Association. Another report of their studies has just been published by Macmillan in a book entitled *Studies in Deceit*. The techniques, instruments, and experience of these investigations are a big contribu-

tion and should stimulate further research in similar directions.

4. Professor W. W. Charters in his book *The Teaching of Ideals* has described another method that is commonly called the trait approach to child study. Traits are trends and religious education is most interested in the motivation of such trends. The analyses and diagnostic methods contribute valuable suggestions for workers in the religious field. Research into the religious field should contribute in turn criteria for character development.

5. Other instruments of value for systematic study of the child are being produced, such as those by:

(a) Professor W. C. Bower, Department of Religious Education, University of Chicago. Two forms are now ready for use: "Instrument for Recording Situations" and "Instrument for Obtaining Life History." Several other forms are being experimented with and have already proved of value in uncovering data. They include, "Classification of Human Relations," "Activity Analysis," and "Interest Analysis."

(b) International Council of Religious Education, Research Department, 5 S. Wabash Ave., Chicago. In connection with studies for developing new curriculum materials careful investigation is being made into the life and needs of boys and girls. Two forms are bringing satisfactory results in obtaining desired reports from cooperating agencies: "Record of Situation and Response, Objective Observations," and "Situation Records and Teaching Procedures."

(c) Mrs. W. W. Charters, 1428 East 57th St., Chicago. She has been developing a method of study of children by recording the behavior of children in projects that have been organized on the basis of data revealed in controlled questionnaires. A monograph on this will probably be published this fall.

(d) Professors L. L. Thurstone and

E. J. Chave, University of Chicago, have been experimenting with a new type of Attitude Scale. The first form of this scale is described in *Religious Education*, April, 1928. A monograph is in the press and a revised form of the scale "Attitude toward the best type of church I know" will soon be ready. The possible uses of this type of scale are noted in the article just referred to.

(e) Mrs. Cora T. Court, General Sunday School Board, Methodist Episcopal Church, South, 810 Broadway, Nashville. A well planned form, very simple in character, but sufficient in directions for obtaining assistance of parents and teachers in the records of case studies is being used. It has three sections, one for recording home situations, one for cases of children over 12 years of age, and one for cases of children under 12 years.

Two other studies in this field may be mentioned. Mr. E. L. Shaver, now of the Congregational Education Society, Boston, when teaching in Hendrix College, Arkansas, tried to bring teachers and parents into closer cooperation. Report forms for parents were prepared to record the daily activities of the child and any changes in behavior that might result as a consequence of teaching in the church school. Twice a month the teachers received these reports and organized their lessons about conduct situations. Special emphasis was placed on the project method in handling these current life problems and interests. Reference to this experiment and the forms used are given in Shaver's book, *The Project Principle*. He felt that at least these three things had been gained: a new interest and cooperation of parents in religious training of their children, a stimulus to teachers to examine the results of their teaching, and definite changes in pupils' behavior.

Dr. F. K. Shuttleworth of the University of Iowa reports on two studies on the comprehension difficulties of the precepts and parables of Jesus. S. P. Frank-

lin wrote a doctor's dissertation in 1925 on this subject. He attempted to determine by objective measures the placement of the parables in the curriculum, but was not successful in his attack on the problem, and now Mr. John Reusser is continuing the study from a new approach, the outcome of which is yet uncertain.

In his book, *The Junior*, the writer of this article has given considerable attention to the religious life of children nine to eleven years of age. The findings of the study on the religious life of juniors are illustrated by many facts and incidents taken from observations and interviews in various homes and churches. Some of the common problems in relation to the church and to religious ideas and practices are listed and some situations are described in detail. A number of plans and methods being used in homes and in churches are discussed. Some of the frank statements of children of this age which reveal their understanding and attitudes in religious matters are given in the words of the children themselves. Conclusions are summed up in the final chapter and the responsibilities for the

religious development of juniors are distributed among home, school, church, and community. In the appendices schedules for obtaining data are described.

One hundred and forty-eight research projects under way at the present time in this country and related to subjects of special interest to religious education have been listed by Dr. Ruth Shonle Cavan and are published in the current April issue of *Religious Education*. Of these only about a dozen are in the direct field of the religious life of children and in many others of the list the title does not suggest any study of religious elements. It would seem that a more definite focussing of attention is needed on the religious phases of life, and especially on the meaning and significance of religion in the developing life of children and youth.

One of the main purposes in putting this article in the form in which it has been written is to redirect attention to the definitely religious elements and to indicate the insufficiency of studies that only touch border line problems. If religion is a reality of racial heritage and of current life, research ought to show how religious development can be best achieved.

PROBLEMS OF RELIGIOUS EDUCATION IN NEAR EAST RELIEF ORPHANAGES

JOHN R. VORIS

OF ALL THE problems involved in the relationship of western churches to indigenous Christian churches in other parts of the world, probably none are more befalling than those which pertain to the ancient eastern churches. Of all the opportunities for services before western churches, I dare say no opportunity is greater than that of service to the eastern churches, and of the several doors now opening between the West and the East, no other door is so wide open as that leading to religious education.

Through its program of education and

the by-products of that program, Near East Relief has caught the imagination of the churches both in the East and the West, quite as much as for its general relief work. At the World Conference on Faith and Order, held at Lausanne last summer, this organization was invited to hold a conference to consider problems of relationships between western and eastern churches. There were present at this conference over one hundred American delegates, and more than thirty eastern church representatives. Bishop Brent presided at this notable

and remarkably representative gathering. In his opening remarks, he stated that this American philanthropic effort had probably done more to create understanding between American churches and eastern Orthodox churches than any other force.

It is because of the significance of this contribution that I have been invited to write a statement on problems and opportunities growing out of this development. The matter is of special interest to educationally minded people, since, in bridging the gap between the eastern indigenous Christian churches and western churches, the program of church training and of character building developed in the orphanages has been an important factor.

To understand the situation it is essential to review some of the problems encountered in the earlier development of this program. Consider first those arising overseas.

The earlier program grew, like "Topsy," without special intent or constructive leadership. There the children were—several tens of thousands of them, entirely under the care of orphanage directors and teachers. The first consideration was health and cleanliness; the second was work; the third, a gradually developing item, education. Because most orphanage directors were missionary minded, and practically all teachers or leaders were graduates from or former students in American missionary schools, and the children had grown in a natural habitat of religious expression, religious services were developed as the first step of any constructive program.

The problem was not referred to the New York headquarters of Near East Relief, partly because the overseas workers at that period scarcely thought of the American end of the work as other than the money raising arm of the organization, and because further they felt rather cannily that those at the New York headquarters would be timid and

fearful lest a program of religious training interfere with certain forms of financial support. No attempt was made, therefore, to coordinate the work in the several areas overseas or to connect it with the interested constituencies at home. No bridge building was attempted, no policy stated.

Religious exercises, that is, grace at table, singing hymns, chapel worship during the week and on Sundays, Bible reading, were all highly tintured with western Protestant ideas, phraseology, and atmosphere—not with the deliberate purpose of proselytizing, but as a perfectly natural expression of personal feeling on the part of the orphanage leaders.

There gradually developed in the major orphanage centers the realization that this program was resulting in proselytism, and Near East Relief overseas directors did not wish to be accused of that or responsible for it. Then people began to talk about "bringing the children up in the faith of their fathers." "Let the church supply native services of worship and catechetical classes, and cut out Protestant influences," said the extremists. This seems eminently fair, but in such centers there resulted at first an extremely unsatisfactory situation. It was impossible for native churches to supply special leadership for the children, and it had not yet seemed wise to engage priests as Near East Relief workers. It was found difficult to eliminate western religious expressions. The children loved to sing the hymns of the western church; they took delight in informal services of worship. The teachers and many of the American workers were too strongly imbued with western evangelicalism to consent to its elimination. This was the second period, 1922-25.

There gradually developed a dual program in a third period, when priests were employed and children given services of worship in their native churches and catechetical training along traditional lines, on the one hand, while, on the

other, Protestant Sunday school lessons were used, and Christian Endeavor Society prayer meetings were frequently held.

We are now in the midst of the fourth and more constructive period. To those of us who began to study the matter, the question resolved itself into three items:

The problem of creating mutual confidence between the leaders of the native churches and the American and native orphanage leaders. Eastern church leaders were often suspicious of the motives of the missionary minded workers, on the ground that the latter desired to break down the power of the eastern churches. American representatives, on the other hand, were inclined to undervalue the importance of the ancient church ritual, traditions, and ethics.

The problem of leadership. The people who were available and competent to teach at all were not equipped to teach in such manner as to foster loyalty to the native churches. The higher eastern church prelates were forced to face the larger problem of a broken church ministering to a refugee people, and could not themselves give attention to teaching, while the lower priesthood had not been trained to teach.

The problem of lesson material in native tongues. Sunday school material and religious books, as well as the Bible, had been translated into Armenian and Greek by farsighted missionaries, but without any attempt to correlate such literature with the ritual and the observances of the eastern churches. It was simply western Protestant evangelical material put into a foreign tongue. The native material consisted only of catechetical training courses largely devoid of ethical and social content suited to present day needs.

This was the situation overseas. It seemed sufficiently complicated to give justification to the insistence on the part of many that a "hands off" policy by the home organization was essential.

During the second period to which reference is made above, the question as to whether or not religious training should be a recognized part of the program of Near East Relief became an acute problem for the executives at New York, because of the insistence of educationally minded friends of the organization responsible for securing the cooperation of Sunday school and church groups here.

The organization was inclined to sidestep the whole question for very understandable reasons. A philanthropic movement is not ordinarily supposed to provide religious training for those it assists; while securing anything like unanimous approval of Catholics, Jews, and Protestants seemed to be out of the realm of possibility; even the interested church people in America, willing though they might be for Near East Relief to provide religious instruction, would not be likely to approve a non-proselytizing policy; mission leaders had not been able to develop a cooperative program with eastern churches, how then could Near East Relief expect to do so?

But leaders of the more important church constituencies were becoming conscious both of their power and their responsibility, and these, forming a committee on religious education for Near East Relief orphanages, gradually developed a policy which they felt would be acceptable both to their constituencies and to the eastern churches. They met with a large group of officially appointed church representatives, called by Near East Relief, at Bronxville, New York, in October, 1924, and with the unanimous support of the entire conference membership took the following action:

That the program of religious nurture undertaken by the Near East Relief be consciously directed toward leading into loyal and aggressive membership in the indigenous religious bodies of the Near East all those children whose parents were connected with those religions.

That all plants for religious nurture be developed and conducted with the full knowledge and the fullest possible cooperation of

the leaders of the churches in the Near East.

This action had the unqualified support of such leaders as Dr. James L. Barton, General Secretary of the American Board of Commissions of Foreign Missions, Congregational; Drs. Stanley White and Robt. E. Speer, Presbyterian; Drs. North and Meyer, Methodist; Dr. Emhardt and Bishop Brent, Episcopal, to mention a few of those who were present or who gave approval afterward. The Committee on Religious Education appointed by the conference to assist Near East Relief in carrying out this policy was later confirmed and regularized by appointment by the Executive Committee of the organization. Dr. Barton was its first Chairman. He was later succeeded by Dr. Henry M. Meyer, its present leader.

This action was revolutionary. Had it been taken by an official church movement it would have been known throughout the American church world. Probably it would not have been possible in a conference of church leaders meeting officially. They would have become conservative. But they were meeting to consider a problem that did not directly involve their own organizations. They thought freely and prophetically. Their action marks an important epoch in American church statesmanship.

This action was significant, not so much because it motivated and supported Near East Relief, in a definite and authoritative program of religious education for its children, but rather because it declared that that program should be made in cooperation with eastern churches and carried out under their leadership. It was a recognition of a new kind of relationship on the part of American church forces in general with a large section of the ancient Christian churches.

The Committee on Religious Education became broadly representative of Boards of Foreign Missions, the Federal Council of Churches, the World's Sunday School Association, Armenian, Gregorian,

Evangelical, and Greek Orthodox groups. Later there was developed a special Committee on Lesson Material, appointed by Professor Luther A. Weigle, representing the World's Sunday School Association and the Education Commission of the Federal Council of Churches. This group, of which Dr. Winchester is chairman and editor, has recommended and secured the materials which are the basis of the studies now being put into printed or mimeographed form overseas. The committee has been handicapped in many ways; but few of its members actually know conditions overseas; it has not had expert, full time leadership; its members are occupied with their own work and could give but little time. Nevertheless it has accomplished the work for which it was appointed. Its fundamental policy is correct; namely; it is not imposing American materials on an eastern world. It is simply offering some of the available materials, selected in the light of the need, to committees in Greece and Syria for their consideration.

The committee feels that its work is successful in proportion to the degree in which the materials recommended are revised, and all concepts and illustrations that are western, rather than universal, eliminated. The committee recognizes that its work is superficial and partial in that it is attempting to touch only one phase of the problem, to offer material for informal discussion classes. It is not attempting to build a curriculum for day school work. Nor is it attempting to evaluate the vocational and recreational work of Near East Relief in their relationship to worship and character building essential facts in the program. It has followed the simple and opportunist policy of doing the thing in hand that seems possible to do in such manner as to be acceptable to eastern church leaders. It has felt that it is just as much an imposition to attempt to superimpose upon eastern church leadership a theoret-

ically sound religious educational program based on American present day standards, as it is to impose a denominational program upon these ancient churches.

This brings us to the present moment on this side, except to say that an effort is being made to stimulate a thorough study of possibilities in this field by qualified students (a survey, if you will, though I do not like to call it that) and that an encouraging step has been taken by the International Council of Religious Education in appointing its committee on cooperation with Near East Relief for the dual purpose of assisting Near East Relief in this overseas program and in continuing the financial support and interest on the part of American church schools. What place should the Religious Education Association take in this development? It seems to me that it should undertake the building of a policy and a program which would form the basis of the work of a promotional body (probably the American Section of the reorganized World's Sunday School Association), and it should interpret to the American religious educational world the opportunity in this field.

In the meantime, what I have termed the "fourth period" has come in the overseas work. This is a period of active cooperation with eastern church prelates and priests and teachers involved in the development of a program that shall represent the best that the eastern churches have to offer, supplemented by such factors as can be given by American educational methods. Let me illustrate: At the Antilyas orphanage in Beirut, where most of the boys are Armenian, Gregorian, we have secured an able Priest, Pere Drezian, for most of his time. He holds the regular Armenian service (Mass) twice a month. On the third Sunday he, himself, leads the boys in an informal service consisting of Bible reading, chants and hymns, and gives an informal talk. On the fourth Sunday an

Armenian evangelical minister or one of the Americans leads the service. But more noteworthy than this arrangement is the fact that the Armenian Mass has been shortened from about two hours and a half to an hour and a quarter, and this service includes a short sermon. Then this priest himself (according to the arrangement I made with him last summer after long visits together for the discussion of the problem) is to have informal Bible discussion groups each Sunday afternoon, based upon an Armenian translation of Dr. Sidney Weston's book, *Jesus and the Problems of Life*.

Other results of this cooperative movement are found in the fact that Bishop Surmeyan (Armenian) of Aleppo writes the introduction to Dr. Weston's above mentioned course. Bishop Papken, together with Mr. Bridgeman, Episcopal representative at St. James Theological Seminary, Gregorian, Jerusalem, is creating a devotional booklet which will contain not only chants and prayers of the Armenian church, but hymns and prayers of the western church; Dr. Alivisatos, head of the Theological School (Greek Orthodox) of Athens University, is revising Dr. Weston's course for Greek youth in Near East Relief orphanages, and he is also editing a book of devotions.

The missionaries are cooperating. Our Armenian courses would hardly be possible were it not for Dr. Partridge, Congregational missionary at Aleppo, aided by Mr. George Scherer, representative of the World's Sunday School Association for Syria, and Mr. Bridgeman of Jerusalem. Younger Armenians are helping here in America, Mr. Levon Benian, graduate of the Boston School of Religious Education and Rev. Hegopian, Rector of the Armenian Gregorian Church in New York. Overseas, Miss Araxia Bourdourian, graduate of the University of Geneva, and ward of the well known missionary, Miss Emma B. Cushman, is translating the primary

course, while another young Armenian, a student in the Athens School of Religion, are revising a special course written by Miss Mary Jenness, which is based upon the Armenian church year.

Obviously I have not here discussed the values of the eastern churches nor special contributions the western church may make. That is another story, which may, after all, be taken for granted. I would give this personal word. After spending five months overseas in 1925, winter and early spring, and three months last sum-

mer, conferring with bishops, priests, teachers, evangelical ministers, and also with the leaders of youth in our orphanages and among the older boys and girls, I feel that one of the most significant byproducts of the work of American philanthropy in the Near East is the program of religious education, and this is but the merest beginning of what may be expected to develop, provided the religious educational leadership in the United States is alert to the need and the opportunity.

WHAT SCIENCE OFFERS ON CHARACTER EDUCATION*

MARK A. MAY

CHARACTER education derives benefits from many sciences. From some it profits much, from others little. It would not be impossible to arrange the sciences in an order according to their intimacy with character education. In such an arrangement the social and biological sciences would stand high or closest while the physical or natural sciences would stand more remote.

To attempt an evaluation of the contributions of all sciences to character education would be too great a task for this occasion. Owing to the limitations of time and space, the best that can be done here is to recognize the importance for character education of such sciences as physiology, genetics, zoology, embryology, endocrinology, nutrition, anthropology, paleontology, bacteriology, and chemistry. We pay our respects to them and pass on. But even narrowing our inquiry down to the fields of psychology, sociology, and kindred sciences, we still find the area too great to be encompassed within the limits of this paper.

Again we must select further and choose those aspects of psychology, sociology, and psychiatry that are most directly concerned with character. Thus a more exact title for this paper would be "the major contributions to character education of certain types of psychological and sociological investigations."

I TECHNIQUES

The first important contribution of science to character education is a set of techniques or tools of investigation that are adapted to its peculiar problems. Of these I shall mention but three.

1. Physiology and allied sciences have contributed certain laboratory techniques for the investigation of the dynamic factors of character such as the emotions, instincts, and drives. These techniques consist mainly in devices for measuring such physiological variables as blood pressure, respiration, glandular activity, metabolism, and electric phenomena, especially electric changes in sweat glands. These techniques are of value mainly to the trained investigator.

2. Sociology and psychiatry have contributed the case study, or case history method. This method consists in secur-

*An address delivered before the Mid-western Conference on Child Study and Parent Education at the Palmer House, Chicago, February 16, 1928. This paper together with other proceedings and addresses of the Conference will be published also in a volume entitled *Building Character*, to be issued shortly by the University of Chicago Press.

ing a complete picture of the individual in respect to both his present status and history. Its main technique is that of the interview, although a certain degree of clinical testing is employed. Its main value for character education is that of a scientific procedure of securing reliable information by interview. The scientific interview is distinguished from the interview of the lawyer, physician, detective, or reporter, by the fact that it proceeds on certain definite psychological principles. It assumes that hidden somewhere within the individual there is a complete history of his character and personality. The trick is to secure this history. The all important task is to break down all inhibitions and get a complete *mental release* from the subject. The principles followed by the interviewer in securing *mental release* are such as "transference" or obtaining the confidence of the subject, gradual approach, avoidance of arguments, and the like. The method is by no means cut and dried. Indeed, stereotyped questions of procedure must be avoided in order to adapt the method to individual peculiarities and idiosyncrasies.

A complete case history contains such information as (1) identifying data, including name, date, age, sex, place of birth, name of parents, etc. (2) Personal history, including behavior history, emotional history, medical history, employment history, school history, and the like. (3) Social and psychical environment. (4) Family history. (5) Present intelligence. (6) Present conflict and accommodation. (7) Present likes, dislikes, desires, preferences, attitudes, etc. (8) General outlook on life. This is not a complete list of the areas covered by a case study but it will illustrate the complete and thorough way such studies are made.

The case study method has the advantages of being concrete and synthetic. It not only presents a cross section of the status of personality at any moment,

but it also gives a historic or longitudinal picture. It is the most satisfactory method of individual diagnosis we have. Its disadvantages and limitations are that it lacks quantitative precision. But these limitations are met in the test method which we shall describe next.¹

3. The third method, contributed by psychology, may be designated as the *testing* or *statistical* method. The investigator applies certain character tests which are designed to measure the status of character at any time. The results of the measurements are treated statistically with a view to determining interrelation of factors, growth norms, and standards. The chief values of this method for character education are (1) that it enables one to measure the results of various teaching methods and educational procedures. In character education, as in general education, scientific progress may be hoped for in proportion to the success attained in measuring results. (2) The test method also reveals causes but in a manner different from the case study method. By correlating the results of tests with such factors as economic status, school status, age, intelligence, membership in clubs and social organizations, certain general causal trends may be revealed.

While the character testing movement is yet in its infancy, and while most of the tests are still in the experimental stages, many of them are sufficiently developed to warrant description here. In 1925 Dr. Hartshorne and I counted about 100 objective character tests. Since that time this number has probably doubled. Obviously complete descriptions of all of these cannot be given. We shall select certain representative

1. Technical discussions of the case study method are given in the following:

Richmond, Mary E., *Social Diagnosis*: Russell Sage Foundation, New York, 1917.

Bogardus, E. S., *The New Social Research*: 3568 University Ave., Los Angeles, Cal.

Mink, M. S., and Adler, Herman M., "Suggested Outline for History Taking in Cases of Behavior Disorders in Children," *Welfare Magazine*, March, 1926.

Buell, Bradley, "Interviews, Interviewers and Interviewing," *The Family*, May, 1925, p. 86-90.

types describing some that are in the highest stages of development.

For the sake of convenient treatment these tests may be classified under three main heads according to the aspect of character that they propose to test. (It should be stated, however, that we do not have as yet any test or battery of tests that will measure general character in the way that the Binet tests measure general intelligence. Most character tests measure one phase or aspect of character.)

First, there are tests that claim to measure the intellectual aspects of character. Such tests are usually called tests of ethical discrimination, or moral knowledge tests. Three series of these tests are now available for general use. Kohs' Ethical Discrimination Tests, published by C. H. Stoelting; the Y. M. C. A. Character Growth Tests, published by the Home Division of the Y. M. C. A., New York; the Moral Knowledge Tests developed by the Character Education Inquiry at Teachers College, Columbia University, which will be published soon. Such tests appear very much like ordinary group intelligence tests except that the questions or test items are concerned mainly with the social situations involving moral or semi-moral issues. The situations are mainly of two sorts; first, those requiring information from the child, and second, those requiring judgment. Samples of the information type are as follows:

1. *Ethical Vocabulary.* Does the child know the meaning of such words as bravery, scoff, torture, malice, loyalty, infidel, perjury? The words are graded from easy to hard, and enough are used to sample the child's vocabulary.

2. *Ethical Recognition.* Is the child able to recognize an act as lying, stealing, or cheating? A list of acts is printed and the child is to indicate which it is, if either. For instance, "getting to a committee meeting late"; is this lying, cheating, or stealing, or neither? Or,

"picking flowers in a public park," or "keeping a package mailed to you by mistake," or "complimenting your friend on her new hat which you really think looks horrid," and many others.

3. *Foresight of Consequences.* Can the child foresee the consequences of certain acts? What type of consequence is he most likely to foresee, individual or social, near or remote? Does he recognize the relative importance of various consequences? Can he foresee which consequences are more likely to happen? Is he sensitive to these consequences? We have here a complex of abilities; some of them involve knowledge and others judgment. The C. E. I. battery contains three foresight tests. One aims to find out what consequences the child can actually foresee. This is attempted by making certain simple statements, such as, "John was playing with his father's revolver." The child is asked to state all the things that might happen. Another aims to find out which of these he thinks is most likely to happen. The final test asks him to state which things would be most important if they were to happen.

Samples of tests requiring mainly moral judgment are as follows:

1. The child is presented with a list of problem situations. Each situation is followed by a list of possible things that could be done. The child is asked to check the right one. For example:

What is the right thing to do in this situation?

If you find that someone has passed you a counterfeit coin:

- (a) pass it on to someone else.
- (b) throw it away or destroy it.
- (c) try to find the person and give it back.
- (d) keep it as a souvenir.
- (e) ask an older person what to do with it.

The test contains ten such situations covering a wide range of childhood experiences.

2. In another type of test the child is presented with several story situations each involving a moral dilemma. These

are stories of what children did. The child being tested is asked to state whether or not in his judgment the child in the story did right or wrong, and if wrong, was his action excusable under the circumstances. For example:

Mary went to visit a sick friend at the hospital. Mary noticed how pale she was, but said "My, how well you look," just to cheer her up. Right? . . . Wrong? . . . Excusable?

When Dick pointed his father's revolver at Joe, in fun, Joe said, "Don't you know better than that you _____ fool?" Was Joe's language. . . . Right? . . . Wrong? . . . Excusable?

These samples will indicate the general nature of such tests and how they are applied. These tests are designed to test what one might term the child's "moral intelligence." Such tests serve many ends in character education. In the first place, the teacher or leader of any group can apply them and find out the standing of the members of a group with respect to each other, and, when norms and standards are established, comparisons may also be made with other groups. Furthermore, the use of such tests will yield data by which we can determine the relations of knowledge to conduct, which is a major problem in character education.

A second general class of character tests aims to measure the dynamic factors in character. These factors are usually designated as instincts, emotions, drives, sentiments, attitudes, interests, preferences, and the like. Here psychology has a wealth of suggestions and proposals but very little that has reached the practical stage. Progress in this area has been slower than in the area of mental skills and contents because there is less genuine information about the dynamic factors. Psychological test makers have devoted most of their energies to intelligence and school achievement tests. Only in the last eight years (roughly since 1920) have they entered the field of dynamic psychology. The social case method has turned up more

information here than any other method. Still there are tests. We shall again resort to sampling.

The best known temperament tests are the Downey Will-Temperament Tests which aim to measure certain temperamental factors such as freedom from load, fluidity of reaction, volitional perseverance, mainly through the medium of handwriting. These tests really represent an effort to capitalize whatever value there may be in the traditional belief that character can be read from handwriting—putting it on a thoroughly scientific basis. These tests appear reliable enough but it is difficult to define what it is they measure.

A wide variety of testing techniques have been proposed for investigating the relative strengths of instincts and emotions. These may be roughly divided into laboratory methods and techniques and group testing techniques. The laboratory techniques were briefly described above. The other type of emotionality test is the paper and pencil test which is easily administered. The best known are the Pressey X-O Tests, the Colgate Mental Hygiene Tests, the Woodworth - Mathews Personal Data Sheet. All of these tests require the child to answer certain questions about his daily life or such of his past experiences as he can remember. Just what emotional factors are tested is not clear but they have value even if the results are difficult to interpret.

A host of tests have been proposed to measure all sorts of attitudes, preferences, interests, and the like. Some of the best ones are Watson's Test of Fair-mindedness, Shuttleworth's Personal Assayer, Hart's Test of Social Attitudes, and Bogardus' Social Distance Test.

These tests nearly all require the child to express an opinion, preference, or belief concerning certain social, semi-moral, and moral issues. Or they may seek his attitudes concerning his fellow pupils, his teacher, or the school in

general, or the police, or any social agency or influence. He is asked to tell what things he thinks lead to success and what to failure; what kinds of persons he would prefer for associates, or to express the degree of his feelings on various topics. Such tests may be characterized by saying that they seek the feeling responses rather than the intellectual responses of children. Clearly it is as important to know what a child feels and how much he feels as to know what he thinks about any social or moral situation.

The third type of character test aims to measure actual conduct or behavior tendencies. These tests are based on the major premise that by taking actual samples of a child's conduct in varying situations it should be possible finally to secure sufficient information to predict his conduct in situations of which the details are known. Tests have been proposed for several types of conduct. The Character Education Inquiry has developed four sets of such tests. The first set aims to measure deception or dishonesty, the second co-operation or helpfulness, the third mastery or persistence, and the fourth self control. The deception or dishonesty tests will serve to illustrate this type of test construction. These tests consist of samples of the child's conduct taken from many situations, such as honesty in classroom examination, in home work, in athletic contests, and in parlor games.

The tests themselves consist in setting up a kind of standardized situation in which a record of the child's honesty or dishonesty is secured. Such records are secured mainly by so arranging the situations that the child leaves behind him unmistakable traces of his deeds. For example, he is given a test in arithmetic or spelling, and is allowed to correct his own paper by the use of an answer sheet. A day or two later he takes another similar test of the same difficulty, but this time he is not allowed to grade his own

paper. The difference between the score made when he graded his own paper and that when he did not will indicate whether or not he misused the answer sheet. Or he may be asked to work at a puzzle, the solution of which is highly improbable if not impossible. A quick or a perfect solution means that he cheated.

These are but two samples of a large variety of techniques by which the child leaves a record of his deception. The important thing is that certain behavior tendencies, such as the tendency to deceive in certain well defined situations, the tendency to cooperate or help others, or the tendency to stick to a difficult task, may be measured by taking an adequate number of samples of them. If this is true, as it appears to be, it constitutes one of the most important contributions of psychology to character education.

No extended effort has been made yet to secure a test or battery of tests of general character analogous to the Binet intelligence tests. But such is not impossible. Theoretically, we should be able to combine certain of these different types of tests into a kind of battery that will measure character as a whole. When this has been accomplished we ought then to be able to assign a child something like a character coefficient, or quotient, analogous to the famous intelligence quotient. But this represents a later step in the development of character testing.

We have dwelt somewhat at length on scientific methods of character study because they are, beyond doubt, the most important contribution that science has made to this field. Results secured by these methods of inquiry are coming in fast and within a very few years scientific knowledge pertaining to the building of character may increase many fold. Results thus far obtained point to many changes that will have to take place in our entire educational system before the aims of character education can be fully realized. These scientific results permit of conclusions of the most tentative na-

ture, which, like automobile prices, are subject to change without notice. Some of the more important results may be summed up and tentative conclusions stated.

II

INDIVIDUAL DIFFERENCE

That children differ widely in respect to character and personality is a matter of common observation and consent. Science attempts to define these differences more precisely and seeks their causes. It is commonly believed that individual differences are due in part to heredity and in part to environment.

One of the most important questions in all character education is that of the relation between heredity and environment. Is it possible to build in any child any kind of character if the proper environment and proper education is provided? Or is character education limited by heredity? If so, to what extent and how? This question is not settled. The behaviorists claim that almost any kind of character or personality may be developed in any child provided the proper training is secured. The classic utterance comes from J. B. Watson. "Give me," says Watson, "a dozen healthy infants, well formed, and my own special world to bring them up in and I'll guarantee to take any one at random and train him to become any type of specialist I might select—a doctor, lawyer, artist, merchant-chief, and yes, even into beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors."² Others hold that certain very definite limits are placed on education by heredity, and that no matter what is done, these bounds may not be exceeded. What are the facts?

The evidence is of two kinds. First, evidence from the physiological, botanical, and zoological laboratories indicates that the only demonstrable heredity is

that of structure. Such anatomical features as eye color, cephalic index, length of bones, color of skin, and the like are definitely inherited. But there is no evidence from these quarters that anything like tendencies or susceptibilities are inherited. The other type of evidence is statistically gathered in a variety of ways and concerning a variety of traits. The conclusions from such studies usually imply the inheritance of traits, or trends, or tendencies, or susceptibilities. We shall mention here those bearing directly on character education.

Consider first the facts derived from the studies of juvenile delinquents. In England Cyril Burt³ compared 200 delinquents with 200 non-delinquents of the same environmental and age status with respect to ancestry. He found that certain hereditary defects occur more frequently among the families of the delinquents than among the families of the non-delinquents living in the same environment. He lists four types of such defects; physical, intellectual, temperamental (with pathological symptoms), and temperamental (with moral symptoms). This last group, including such things as sex offenses, violent temper, wandering, acquisitiveness, and drunkenness, shows the greatest differentiation between the delinquent and non-delinquent groups, the ratio being 3 to 1. That is, the proportion of delinquent children with a family history of immorality is 54 percent while the proportion of non-delinquents with such a history is 17 percent. Burt also finds mental defects about three times as prevalent in the families of delinquents as in those of non-delinquents.

Burt, however, is very careful in stating his conclusions. He is certain that there is no hereditary lawlessness as such; neither is there any such thing as a criminal strain, or criminal blood. But the child does appear to inherit cer-

2. *Psychologies of 1925*, p. 10.

3. Burt, Cyril, *The Young Delinquent*, Appleton, New York, 1925.

tain fundamental hereditary defects, either in the way of an exaggerated instinct or a dwarfed instinct that predisposes him to delinquency.

Healy and Bronner have reported data that are especially significant here because they bear on the question of the success of preventative and curative measures. If delinquency is caused mainly by hereditary defects, then one would expect cures or reformations to be less frequent in those whose families show records of crime or delinquency, than in those that do not. The facts are worth quoting in full.⁴

	Males		Females	
Family history	Suc.	Fail.	Suc.	Fail.
Normal	43%	57%	58%	42%
Abnormal Mentality	26%	74%	45%	55%
Delinquency	36%	64%	52%	48%
Alcoholism	38%	62%	51%	49%

This table is based on 675 cases in Chicago which we followed up after a period of from eight to ten years. The "successes" are cases in which no repeated offences are recorded after the first treatment, the failures are the "repeaters." This group of 675, however, is distributed as follows in respect to success or failure.

	Males	Females	Totals
Success ..	164 (39%)	138 (54%)	302 (45%)
Failures ..	256 (61%)	117 (46%)	373 (55%)

These data reveal two interesting facts. First, the fact that 55 percent are failures indicates that there is either something wrong with the educative or curative measures, or about half of these young offenders are beyond repair. The other fact is that the successes are on the whole about as frequent among those coming from families in which mental abnormality, delinquency, or alcoholism prevail, as among those whose family histories are normal.

Miss Mateer⁵ made a detailed study of 369 delinquents, and while she does not present statistics in the manner of the

two studies just cited, she presents evidence supporting the hypothesis that delinquents are "deviates" from the normal in many important respects. They are highly variable and inconsistent. "They are psychopaths." "Their family histories tell us why they are as they are." Thus, she seems to hold the opinion that delinquency runs in families, even though its hereditary nature is unknown.

Another type of study is that of family trees. The early work of Galton revealed the fact that scientific abilities seem to run in families. Other studies have shown that this is also true of mental defect. The well known studies of the Jukes and the Kallikaks on the one hand, and the Edwards and the Adams families on the other, show that either a history of crime or a history of well doing may be traced in families for many generations. Woods' study of the inheritance of mental and moral traits of the royal families in Europe supports this conclusion.

Still more evidence has come to light in an article by May and Hartshorne on Sibling Resemblance in Deception, published in the Twenty-seventh Yearbook of the National Society for the Study of Education. Here it is shown that the tendency to cheat on classroom examinations runs in families in about the same degree as does intelligence. This article shows that family resemblance in deception cannot be wholly accounted for on any environmental hypothesis without assuming a much closer relation between gross environmental factors and deception than the facts warrant. The conclusion is that the evidence in favor of hereditary factors in deception is about the same as it is for the inheritance of intelligence quotients.

To sum up the case, we have three lines of evidence all pointing in the same direction. These lines are, evidence from the studies of a large number of delinquents, studies of the family trees of notable and notorious families, and

4. Healy, William, and Bronner, A. F., *Delinquents and Criminals, Their Making and Unmaking*, Macmillan, 1926, Table 41, p. 267.

5. Mateer, Florence, *The Unstable Child*, Appleton, 1924.

the results of objective tests of deception in school work. This evidence does not prove that delinquency or immorality or cheating is inherited; it only proves that character traits run in families. Whether the parents transmit their good or bad characters to the children through the germ plasm, or whether they transmit them by precept and example is not clear. Perhaps both are true. At any rate, the important fact for character education is that children are unequal with respect to their chances of achieving desirable character. But it is highly important to find out the extent to which this inequality is a matter of blood and the extent to which it is environment. If it is mainly environment, there is more hope and more scope for character building. But the facts so far obtained point to the conclusion that there may be a kind of constitutional weakness, analogous to susceptibility to disease, which is probably not wholly acquired. This weakness may be popularly thought of as a kind of inability to resist temptations.

As the result of his studies in delinquency, Burt concludes that such offences as sex delinquency, wandering, violent temper, and perhaps impulsive theft, are in the main due to the inheritance of varying degrees of strength in certain instincts. Burt says: "I find that in nearly sixty out of every hundred delinquents, some instinct or other appears defectively or excessively developed, excess being far more common than deficiency; out of a hundred cases of non-delinquents similar conditions are to be found in no more than twelve."⁶ In summing up the results of their extensive studies in deceit, Hartshorne and May conclude⁷ that deception in school is primarily a matter of classroom association; that next in importance as a determining factor is a kind of constitutional weakness as represented in lower intelligence, weaker resistance to sugges-

tion, and greater emotional instability; that the factor third in importance is general cultural and economic background; and that other factors, such as sex, age, and the like are fourth in importance.

III

ENVIRONMENT

A third major contribution of psychology to character education is the analysis of environmental factors with a view to finding out which are the most potent. For the sake of convenient treatment, these factors may be roughly classed as home environment, school environment, and out-of-home-and-school environment.

A. Consider first the home.

We have here two sets of data: those that reveal the influence of gross home environment and those showing the influence of the finer degrees of home relations. By the gross home environment we mean the social, economic, and cultural level of the home. Instruments and technique by which the social, economic and cultural levels of homes may be measured are now available. When the social, economic, and cultural levels of homes are determined by the use of these instruments, or by visitation, it is found that the most desirable characters come from the best homes, and the most undesirable from the worst homes. There is evidence supporting the common belief that good homes breed good characters and that bad homes breed bad characters. But what is a good home? In general it is a home in which the family income is sufficient to cover not only the bare necessities but also some of the comforts of life; it is a home in which there is a recognizable degree of culture in the way of art, music, refinement, and wholesome recreation; it is a home in which all personal relations are on the whole harmonious; it is a home in which a general spirit of democracy prevails. But psychologists and sociologists know more about bad homes than about good

6. Burt, Cyril, *The Young Delinquent*, Appleton, 1925, p. 405-406.

7. *Studies in Deceit*, Macmillan, 1928.

ones. The characteristics of the homes from which many delinquents come are such things as poverty, overcrowding, lack of facilities for recreation and play, unsanitary households, dependence on charity, foster parents, divorced parents, vicious parental example, defective discipline, and the like. According to Burt's data, defective discipline is more closely associated with delinquency than any other single home condition. Next in order is vicious practice on the part of parents, and next defective family relations, such as a foster parent, and last of all poverty itself.

The Character Education Inquiry has made a rather detailed study of the relation between home conditions of public school children and scores on objective honesty tests. The results are in agreement with those reported above. Children coming from homes of a low economic and social level will cheat or deceive significantly more on these tests than children from the higher social and economic levels. One set of facts shows that children whose fathers' occupations are in the class of day laborer will cheat on the average about 5.4 times out of every ten chances, while children whose fathers belong to the occupational class of professional men will cheat on the average of about 3.0 times in ten chances. Certain children were given a test that indicates the cultural level of their respective homes. The results again show that children from homes of culture and refinement will cheat much less than children from cruder home environments.

In a detailed study of the homes of the forty-eight most honest and the seventy-nine most dishonest children of a community, the Character Education Inquiry found that the home relations acting as the greatest handicaps to the honesty of the child are such as dishonest parental example, defective parental relations, defective discipline, and pressure on school work.

At the present time little is known concerning the relations of the finer home adjustments and character. Certain evidence is available showing that the very early years, or even months, of the child's life are the most important for his character. At the Yale Psycho-Clinic, Dr. Gessell and his associates have secured evidence⁸ that the factors that differentiate children in later life are already present in the pre-school age. Studies of exceptional children and the careers of eminent persons show that great precocity was shown very early in life. Also studies in delinquency show that the delinquent of today is the criminal of tomorrow. But the importance of earlier years as compared with later years is not definitely established.

Again, it is commonly supposed that an "only child" is handicapped by virtue of the fact that he is an only child. But recent studies⁹ seem to show that it is the "older" or "oldest" child that suffers the greatest handicaps to character growth. Just why this is true is not clear, but several good guesses have been made. Again, it has been pointed out that parental behavior, especially emotional behavior, is imitated by young children. The parent who bursts out and storms around the home may expect Johnnie to do likewise.

Much remains to be done before science will be in a position to tell parents what to do and what not to do in the way of handling children in the home. The psychoanalysts have turned up a vast amount of important information on the father-daughter and mother-son relationship, on the basis of which much advice has been given. But these findings need further testing before general prescriptions can safely be written.

8. Gessell, Lord, and Evans, *Psychological Comparison of Nursery School Children from Homes of Low and High Economic Status*. *Pedagogical Seminary*, 1927, 34, 339-356.

9. Goodenough, F. and Leahy, A. M., *The Effect of Certain Family Relationships upon the Development of Personality*. *Pedagogical Seminary*, 1927, 34, 45-71.

B. Consider next the school.

What has science to say about the influence of school life on character formation? What types of school experience tend to make or unmake character? What school situations are favorable and what ones are unfavorable to character development? The most complete body of scientific data at hand on this question is that reported by the Character Education Inquiry on the relation of types of school experiences to deception. The deceptive tendencies of several thousand school children have been measured in a variety of situations and the results of the tests have been correlated with various sorts of school experiences. The major conclusions emerging from these statistical studies are:

1. Progressive school experience, or rather experiences that the child would be likely to have in a progressive school, are less likely to be associated with deceit than conventional school experiences, even after due allowance has been made for the fact that children attending progressive schools usually come from superior homes.

2. School morale is definitely associated with the deceptiveness of the children. In schools where the morale is high there is much less cheating than in schools where the morale is low. This is true also even after allowances have been made for other inequalities between the schools that were compared.

3. Deception is also associated with certain types of pupil teacher relations. Where these relations are cordial and cooperative there is less deception; where these relations are strained and antagonistic there is more deception.

4. But more marked is the accumulative effect of group influences that persist from year to year in the same group. Each school class as it progresses through the grades seems to build up a set of habits and attitudes, apparently without much consciousness on the part of the individuals, which tends to set it

apart from other groups. It is seldom that a teacher can break down this accumulated drive.

5. There are no age or grade differences in deception. On the whole the fifth grade children cheat about the same as the eighth grade children when such factors as I. Q. and home background are constant.

6. Within a given grade the retarded children tend to cheat more than the accelerated children. But this is mainly due to the fact that the retarded children are on the whole less intelligent than the accelerated ones.

7. Those who get high marks in school tend to cheat slightly less than those who get low marks.

8. Those who get high deportment marks cheat significantly less than those who get low marks.

9. The most common motive for cheating in classroom tests is the desire to make a high mark on the examination.

On the general significance of these facts for character education the authors say: "The child brings to school as part of his own inner equipment three sets of interrelated factors bearing on his practice of school honor; first, his ambition for school achievement, no matter how aroused, how large or how small, or how influenced by the school itself; second, his standards, code, or ideals regarding the methods by which he shall get what he wants, whether by genuine achievements or by hook or crook; third, his responsiveness to such standards, including his ability to obey them, to resist temptations, to ignore them, to keep them in mind, etc.

"In school, the child faces a complex situation many aspects of which are involved in any single act of deception. There are the general school standards, which he becomes aware of through hearsay or direct statement by the authorities; the code of the classroom, which he learns in like manner; the example of the other pupils, to which by

nature he may be more or less susceptible; the relation of the teacher to the pupils, whether friendly and cooperative or hostile; the personality, prestige, and statements of the examiner and the extent to which he allows opportunity to use deceptive methods; and the particular stimulus of the test itself, which, as we have seen, makes considerable difference in the nature of the deceptive act. Whether or not a child deceives on a test depends, then, upon the way in which these various factors are combined in his particular case. Some children do not take advantage of the opportunity to cheat under ordinary school motives. Presumably these are cases in which the standards brought to school or achieved in school are against dishonest practices and in which also there is the ability to adhere to such standards in the face of temptation. Under ordinary conditions these constitute a group by themselves, but there is no reason for supposing that they would continue to constitute such a group if the incentives to deceive were raised. But as was shown in the previous chapter, with the incentives left as they are those who do yield to the temptation to deceive differ among themselves in the amount that they deceive, much as they differ in any other physical or social fact which is caused by a great variety of unrelated factors.¹⁰

C. Consider next the out-of-home-and-school aspects of environment.

Among the most important of these for character are companions or associates, leisure time, recreations, and membership in social organizations such as clubs and teams.

The data now available amply confirm the popular belief that companions or associates are among the most important factors in character development. The Character Education Inquiry obtained higher correlations among the honesty scores of associates, especially if they

are in the same schoolroom, than among any other variables. When two boys who are friends or chums are in the same classroom, if one cheats the other is very likely to cheat also. In his elaborate study of many thousand delinquents, Healy came to the conclusion that companions are the most potent force in criminal tendencies. When the boy drifts in with a bad gang, the rest of the story is well known. Healy's figures show that bad companions are an important factor in 62 percent of his cases.¹¹ Burt's percentages do not run so high, yet he classes it as a major factor. Certain studies have been made on the motives that lead boys to choose certain companionships. These associations are usually made in school or in the streets or on the playground, and are in many instances matters of chance. Yet, on the other hand, there is still evidence for believing that "birds of a feather" tend to flock in the same fields. Here again it is quite likely that companionship alone is simply one factor in the whole chain of circumstances that leads to crime.

Time and space will not permit further discussion of environmental factors. The point of view taken by science today in regard to the relative effects of environment and heredity is very well stated by Burt.¹² "Accordingly, to view the home in isolation from the individual, to deal with environment as a thing apart, to picture its bad effects on an external deposit that may stick awhile, but can easily be wiped away from the surface, becomes utterly fallacious. Some natures remain unsoiled though sunk for years in mud; others are porous and penetrable; and the grime works into the grain. It is the personal reaction to a given situation that makes a man a criminal, not the situation itself. It is not bad surroundings alone that create delinquency, but the workings of these bad surroundings on the thoughts and

10. *Op. cit., Studies in Deceit.*

11. Healy and Bronner, *op. cit.*, 179.
12. Burt, *op. cit.*, 179.

feelings of a susceptible mind." Of course, the "susceptible mind" itself may be a product of environment, as his facts seem to show. For, as he later reports (p. 583), 62 percent of his cases showed an apparent cure and in 38 percent progress was satisfactory. But these apparent cases were mainly secured by changing the child's environment and were not rechecked after a longer period. No one knows what will happen when the delinquent gets back into his old environment. One of the most important conclusions of Healy's study of 675 cases is that only 55 percent were successful after an interval of ten years.

We have mentioned so far three major contributions of psychology to character education. These are (a) methods of research, (b) facts concerning individual differences in opportunity for the achievement of character, (c) facts concerning various environmental influences. There is still a fourth to be mentioned.

It concerns the interrelations of character factors.

IV

INTERRELATIONS OF CHARACTER FACTORS

A. Knowledge and Conduct.

In the first place recent studies have thrown considerable light on the question of the relation of knowledge to conduct. This problem is of peculiar importance to character education, because the answer to it will determine methods in the educational process. The literature of moral education contains many theoretical discussions of the relative merits of the direct and the indirect methods of education. What place shall instruction in ethics or in morals and manners have in character education? In certain European countries and also in China and Japan moral education is just that. What are the facts concerning the relation of knowledge to conduct?

Science gives no blanket answer to this question, but rather splits it up into further questions and asks: What knowl-

edge and what conduct? If by knowledge one means awareness that the conduct is right or wrong in the sense of approved or disapproved, then most acts of misconduct are committed with the knowledge that they are wrong, except in the case of very young children. Proof of this is the fact that in most offenses the offender attempts to deceive or cover his tracks. If by knowledge one means knowledge of moral principles, such as the golden rule, most offenders presumably know these rules. But if knowledge means foresight of the consequences of certain acts and the importance of these to both the offender and the offended, the case is not so clear. But the scanty bits of information available show that knowledge of rightness or wrongness, or of moral principles violated, or of consequences involved, does not serve as a deterrent to misconduct.

F. L. Wells¹³ reports that in studying the confessed sex offenses of 200 men graduate students there is no relation between early parental sex instruction and the frequency or duration of sex practices. It has been stated somewhere (I do not now recall where) that sex offenses are more common among medical students than among other groups of men students, in spite of the opportunities provided to medical students for becoming acquainted with the anatomy, physiology, and hygiene of sex. Weber¹⁴ found that 139 delinquent women ranked sixteen bad practices in almost identically the same "order of badness" as university women ranked them. This shows that these delinquent girls have about the same notions concerning the relative "badness" of bad practices as do university women. It is interesting to note that most of these delinquent girls ranked "sex irregularities" as the worst of the

13. Wells, F. L., *The General Personality and Certain Features of the Sex Life. Mental Hygiene*, Vol. 10, No. 2, 1926, 345-354.

14. Weber, C. O., *Moral Judgment in Female Delinquents. Jr. Applied Psych.*, Vol. X, No. 1, 1926, 89-91.

sixteen practices, in spite of the fact that they themselves were sex offenders.

Lowe and Shimberg¹⁵ compared delinquents and non-delinquents with respect to scores on the Interpretation of Fables in the Binet test and found no significant differences. Lentz¹⁶ compared the delinquents and non-delinquents with respect to average scores on the Kohs' Ethical Discrimination Test and found no significant differences.

Hartshorne and May¹⁷ have reported a rather detailed study on the relations between moral knowledge as measured by their tests invented for this purpose and dishonesty as measured objectively by certain cheating tests. Their conclusions are (a) the correlations between total moral knowledge score and various forms of cheating are all slightly negative, indicating that children with the higher knowledge score cheat a little less; (b) the relation between dishonesty and the moral knowledge items that refer particularly to cheating is very slight; (c) it is impossible to pick out from the moral knowledge tests any combination of questions that will consistently distinguish the cheaters from the honest pupils. In general, this study shows that the kinds of knowledge measured by the moral knowledge tests and the kinds of dishonesty measured by the cheating tests are only slightly related.

Certain experimental efforts to improve conduct through ethical instruction have been made. The results are not consistent. Voelker¹⁸ concludes that trustworthiness of a small number of Boy Scouts was improved by having the Scout leaders emphasize the ideal of trustworthiness for a period of seven

weeks. In cooperation with the Character Education Inquiry, an experiment under the general direction of Professor Trow of Michigan was conducted in which certain groups were given instruction in honesty by using lessons from the Forbush Honesty Book. The results were negative. No improvement in honesty took place that could be traced to the influence of the lessons. Hartshorne and May have compared the dishonesty of children who attend Sunday school (in two American cities) with those who do not, and find no significant differences. They have also compared children who are members of other organizations having character education as a main objective with children of similar intelligence, home background, and the like who are not members, and find no significant difference in their deceptiveness as measured by objective tests.

The upshot of all this is that knowledge as taught in conventional ways does not determine conduct. This does not mean that knowledge taught differently, or different kinds of knowledge, may not. Indeed, there are grounds for believing that certain kinds of knowledge taught in certain ways will very materially influence conduct. Hartshorne and May¹⁹ have shown, for instance, that group standards or group codes are closely related to group conduct. When they correlated the average moral knowledge score of groups with the average honesty scores or average helpfulness scores of the same groups, they got correlations as high as .80. This means that when the group as a unit averages high in moral knowledge it will also average relatively high in conduct, even though the correlation between knowledge and conduct of its individual components is zero. This study indicates that when knowledge is incorporated into the unwritten code of the group it becomes effective.

15. Lowe, G. M., and Shimberg, M. E., A Critique of the Fables as a Moral Judgment Test. *Jr. of Applied Psych.*, 1926, 63-69.

16. Lentz, T. F., An Experimental Method for the Discovery and Development of Tests of Character. *Teachers College Contributions to Education*, No. 180, 1925.

17. Hartshorne, Hugh and May, Mark A., Testing the Knowledge of Right and Wrong. Monograph No. 1. *Religious Education Association*, July, 1927.

18. Voelker, P. F., The Function of Ideals in Social Education. *Teachers College Contributions to Education*, No. 112, 1921.

19. Hartshorne, Hugh and May, Mark A., Testing the Knowledge of Right and Wrong. Sixth Article—Group Standards and Group Conduct. *Religious Education*, May, 1927.

The effectiveness of it is doubtless due to the sanction placed by the group upon it which affords it a drive. This leads us to consider the relation of the dynamic factors of character to conduct.

B. Dynamic Factors.

Theoretically, knowledge never in itself determines conduct. It arouses or inhibits a drive and provides channels. Academic knowledge of ethical principles is related to conduct in the same way that a knowledge of the principles of electricity or astronomy is related to conduct. One way in which it may become effective is to arouse curiosity, or anger, or fear, or some instinctive or emotional drive. We may expect, however, to find the dynamic qualities more intimately related to conduct. The facts, such as we have, bear out this expectation. The Freudians and psychoanalysts have turned up a large body of facts showing that conduct, and especially misconduct, is definitely related to certain more or less subtle and hidden emotional constellations, known as complexes. Practically all studies of character made by the case study method have revealed important emotional antecedents of conduct. These are too numerous and too detailed to be summarized here.

Studies made by the test method employing statistical techniques have arrived at similar conclusions. Thus Raubenheimer in studying potential delinquents²⁰ finds that his tests of social attitudes, preferences, and the like will discriminate between corrigible and incorrigible children more neatly than any other type of test. Cushing and Ruch²¹ compared fifty delinquent and fifty non-delinquent girls of otherwise equal status on eight types of tests. They show that the girls are much wider apart in respect to social attitudes, suggestibility, emotional instability, preferences of com-

panions, than they are in respect to intelligence or ethical discrimination. Cady's study²² of potential delinquents shows similar results. Lentz²³ found non-delinquents to be much more cooperative in bringing in pictures and other material than delinquents.

Burt in his study of London County delinquents, to which we have already often referred, lists exaggerated instinctive or emotional drives and general emotional instability as among the three most common major causes of delinquency. He remarks in one place,²⁴ "Among all the innate psychological characteristics of the delinquent, a marked emotionality is one of the most frequent, as it is one of the most influential."

Wherever dynamic tests of attitudes, preferences, desires, prejudices, interests, emotional instability, or strength of drives have been given and the results correlated with conduct, significant correlations have, in nearly all instances, been found. Thus, Tudor, in studying the lies of Vienna school children, comes to the conclusion that "In children's lies affective tone and strong impulse dominate the situation. Desire, fear, impulse to prepare a surprise, all are spontaneous reactions."

Slaght found that children who lie are relatively more (a) quick and impulsive, (b) open to suggestion, (c) imaginative, (d) easily distracted, than truthful children.

Hartshorne and May found that dishonesty is correlated with neurotic tendencies shown by a combination of the Woodworth-Mathews test and other questions. The Pressy X-O test will differentiate certain personality types very neatly. It has also been found to reveal tendencies toward erratic types of conduct.

In studying the motives for cheating,

²⁰ Raubenheimer, A. S., An Experimental Study of Some Behavior Traits of the Potentially Delinquent Boy. *Psychological Monographs*, No. 159, 1925.

²¹ Cushing, E. M. and Ruch, G. M., An Investigation of Character Traits in Delinquent Girls. *Jr. Applied Psych.*, 1927, 11, 1-7.

²² Cady, V. M., The Estimate of Juvenile Incorrigibility. *J. Delinq. Mono.* No. 2, 1923.

²³ Lentz, T. F., *op. cit.*

²⁴ Burt, Cyril, *op. cit.*, 491.

Hartshorne and May²⁵ found that 82 percent of those who admitted misuse of answer sheets said that they knew it was cheating to do so. 65 percent of those who confessed said they did it to stand high in the test or because the test was too hard. Further analysis of their data showed that motives for cheating are exceedingly complex. They are determined by an intricate set of relations involving the pupil, the teacher, the school, the parents, the classmates, and the nature of the test itself. Whether a child cheats on a particular occasion depends on the interrelations of such factors as the school standards, the classroom code, the example of other pupils, the teacher's relations to the pupil, and the nature of the test itself. Motivation of conduct appears to vary from one situation to another and operates as a function of the total situation.

"Those who yield to the opportunity to deceive do not do so in any wholesale way, however, but in a rather specialized way according to the particular situation in which they are placed. Just what the factors are in any situation which tempt one child to cheat but leave another untouched it is very difficult to say. We have drawn attention in our preceding chapters to various aspects of the situations that are associated with deception, such as the fact of being over age and at the same time dull, or the fact of belonging to a racial or national group that occupies a socially inferior position in the community, or the fact of being in a class with a friendly and cooperative atmosphere or whose pupils have developed a group morale that does not favor deception. Once cheating is admitted as a possibility, however, none of these things seem to be as significant as the actual test situation itself in determining differences among the children, for none of the correlations we secure with any of these factors equals, for the individual, the self correlations of the tests. That is,

if a child tends to use an answer sheet at all, he tends to use it again when this kind of opportunity comes around, the reason for doing so being presumably his feeling that he has to in order to get a good mark, and that there is nothing to prevent it. But when this same child is placed in another situation which requires for deception that he cheat a classmate rather than his teacher, or that he add on answers instead of copying them from a key, or that he take money out of a puzzle box, the fact that he copied answers from the key has almost no bearing on the question of his honesty in these other situations. He may cheat with the key and be perfectly honest in all the rest. In other words, his deception is as much a function of the particular situation in which he is placed as it is of his own inner experience and training, his general ideas and ideals, his fears, ambitions, and purposes. All these operate not in general but in relation to specific situations which, as far as their power to stimulate deception goes, must be interpreted in terms of their relation to the abilities of the individual, and his comprehension of their significance both to his ambition and his standards."²⁶

C. The Interrelation of Character Factors.

In addition to the studies on the relation of intellectual factors to conduct and of dynamic factors to conduct, certain data are available on the relation of one form of conduct to another. There are at least three competing theories concerning the factors that determine conduct. The first is the two-factor theory of Spearman²⁷ and Webb,²⁸ that there is in character a general character factor and many specific factors. The second is the trait, or group factor theory, that character is a matter of unified traits, such as honesty, self control, and the like.

25. *Op. cit., Studies in Deceit.*

27. Spearman, C., *The Abilities of Man*. Macmillan, 1927.

28. Webb, E., *Character and Intelligence*. Brit. Jr. Psych. Monograph Supplement, 1915, Volume I.

It seems to imply that if an individual possesses the trait of honesty, that will make him act honestly in most situations, and so on for other traits. The third is the doctrine of specificity of conduct, that all conduct is a function of the total situation and is highly specific.

It is a matter of much concern to character education which of these is correct. If conduct is determined, even in part, by a general character factor, such as "persistence of motives" as suggested by Webb, or something like "will power" as suggested by Spearman, then the task of character education is to locate this factor and seek its development. If character is an aggregate or even an integration of traits such as honesty, loyalty, self control, obedience, and the like, then the task of character education is to develop these traits by whatever method seems best. This is the conventional theory and is the one on which most of our character education is now built. But if the third theory is correct, namely, that conduct is in all cases specific and a function of the circumstances, then character education becomes a much more difficult task. It is most difficult mainly because we cannot assume transfer of training from one situation to another. Habits are specific and they transfer only to situations that have elements in common.

The facts now available favor either the first or the third. The second was dealt a heavy blow by Coe²⁹ back in 1912 in an article called "Virtue and the Virtues," in which he showed that character is not an aggregate or even an organization of virtues. It has since been found that even a single virtue has no psychological existence. Recently G. W. Allport³⁰ has shown that the trait doctrine, besides being vague and poorly defined, is misleading.

The first theory, that of the two-factor hypothesis, is based on a single experi-

ment conducted in 1915 in England by Dr. Webb. The data were secured mainly by ratings, but the ratings were apparently very reliable. Professor Spearman, who is the chief exponent of this theory, admits the weakness of ratings and hopes to check it by more objective tests.

This leaves the third theory, that of specificity, yet to be considered. There is now considerable evidence in its favor. At least a half dozen of the so called character traits have been studied with objective tests, and in each case the results agree. The traits studied are suggestibility, self assurance, speed of decision, confidence, deception, speed of response, and strength of response. Studies of suggestibility clearly show that there is no such thing as a unified trait of suggestibility. Whether an individual is suggestible or not depends on the nature of the stimulus, the way it is given, the prestige of the examiner, and other factors. The same is true of speed of decision.

The method of investigating these traits is that of securing from one individual many samples of the trait in question, such as his suggestibility, or deceptiveness, or self assurance, getting each sample under somewhat different circumstances, and using a variety of test methods. The results when inter-correlated invariably show low correlations between samples of the same trait. For example, Miss M. F. Baxter³¹ secured speed responses to some twelve or thirteen laboratory tests on a group of college students. The inter-correlations of these tests average nearly zero. The same is true of ten tests measuring the strength of reactions. If some persons were consistently speedy in all things, and others consistently slow, the correlations would run high.

Hartshorne and May³² secured equally striking results with their honesty tests.

29. Coe, G. A., "Virtue and the Virtues," *Religious Education*, Vol. VI, 485-492.

30. Allport, G. W., Concepts of Trait and Personality, *Psychological Bulletin*, 24, 1927, 284-298.

31. Baxter, M. F., An Experimental Study of the Differentiation of Temperaments on a Basis of Rate and Strength. *Amer. Jr. Psych.*, 39, 1927, 69-96.

32. *Op. cit.*

They find consistently low correlations between different kinds of dishonesty. For example, the correlations between lying, stealing, and cheating all run so low that it would be quite impossible to predict one from the other. Furthermore, they find that even among different forms of cheating the correlations are so low that it is quite impossible to predict with any reasonable degree of accuracy whether a pupil will cheat in doing a puzzle, by knowing whether he cheated in arithmetic. And still further, if the situation is kept the same on two different occasions the correlations run fairly high, but as the situations become less and less alike the correlations get lower and lower. These investigators have presented considerable evidence that shows how much more dependent honesty is on the situations in which the child is placed than on anything like a unified trait of honesty. Indeed, their results show that there is no such thing as a unified trait of honesty.

The major implication of these contributions of science is that character can be taught. We may now inquire by what means. Here we have an abundance of theory and a scarcity of facts. Of course, there are the facts of educational psychology, but these concern mainly the acquiring of skills. Educational psychology is short on scientific knowledge concerning the achievement of conduct, preference, purposes, desires, and the dynamic qualities.

The most far-reaching facts concerning the education of the emotions and attitudes are those revealed in the studies of conditioned reflexes. The extent of these facts is too great to even permit of a summary here. It is enough to say that the principle of conditioned response, recognized by John Locke, has been brought under experimental control with the result that some psychologists believe they have in it the key to the process of educating the emotions. The principle is only this: That if stimulus A, say the sight of a piece of meat, is

naturally followed by response B, say the flow of saliva, then if stimulus C, say the ringing of a bell, is applied along with A then, after sufficient repetition, C alone will be followed by B, the flow of the saliva.

This sort of thing seems to account for many of our fears, attitudes, prejudices, preferences, and the like. A child by original nature may fear responses to a loud noise. If he is shown a rabbit and a loud noise is made at the same time, by and by, he will show the same fear response to the rabbit alone, even when there is no noise. To generalize this we may say that if a situation is associated with one that naturally arouses fear, the associated stimulus will in itself sooner or later become effective. Thus we see how many of our hates, aversions, or loves and prejudices come about.

Equally important for character education is the reverse process of reconditioning. Suppose the child fears dogs. The assumption is that this is a conditioned response, for we know that children do not inherit the fear of dogs. It has been found by experiment that such conditioned responses may be reconditioned, so that the fear object is no longer effective. There are several ways of doing this. One is verbal explanation; another is disuse hoping the child will forget; another is the opposite or frequency use, hoping the child will become so familiar with dogs that the fear will wear off. But the one that seems to work best, but is at the same time the most dangerous, is to associate the fear stimulus with objects or situations to which the child makes favorable responses.

It is believed by some that any emotional response to any situation may be reconditioned or changed by a skilful manipulation of the situations. Hence all that stands between us and a sure fire method of producing any desired attitude or preference or emotional response, is a knowledge of how to manipulate the situation. While the principle of con-

ditioned response is firmly established in animal psychology, the facts on human subjects are none too abundant. The only studies we have on emotional conditioning and reconditioning are those of J. B. Watson and Mrs. M. C. Jones. Many more such laboratory experiments need to be made before we are sure of our ground. Practically nothing is known of how to manipulate a situation so as to recondition or rather de-condition a response. Yet we feel that character education has here a very important lead.

Let us inquire now whether science has anything to offer in the way of practical suggestions to the parent, teacher, or social worker, or any one who is actually engaged in the business of character education. Science, of course, never gives advice, but it does something else, equally dangerous, namely deduces corollaries. Some of these corollaries are as follows:

To parents:

1. The oldest or older child is more likely to develop character defects than the younger children.
2. Parental discord and parental indulgence in questionable practices are closely related to delinquency in children.
3. Defective home discipline, either too stern or too lax, tells in the characters of the children.
4. The child's chums, playmates, and friends, have an important, though unmeasured, influence on his ideals, attitudes, and conduct.
5. Habits and attitudes established before the age of 5 are believed, though not proved, to remain relatively permanent and serve as the foundations of character.

To teachers and principals:

6. The relations of the teacher and the principal to the child should be at all times friendly and cooperative. It should be more than of a salesman to the customer, and different from that of the master to the slave.
7. The child's conduct in school and

his attitude toward school is, in large measure at least, dependent on the general morale of the school and of the special group to which he belongs. The unwritten code is very potent—it may be either a code of honor or dishonor.

8. Character education will not result from a course in morals and manners added on to the curriculum, nor from the daily reading of ten verses of Scripture. When it comes, it will involve a radical and fundamental reorganization, not only of the curriculum, but of the entire range of school activities both curricular and extra-curricular.

To whom it may concern:

9. Conduct is more directly related to motives, attitudes, emotions, desires, and the like, than it is to knowledge or ethical discrimination.

10. Conduct appears to be determined more by the nature of the situation and its attending circumstances than by the possession of a trait or faculty.

11. If a child is caught stealing, lying, or cheating, that single act in and of itself is not an index to his character.

In perspective it appears that science raises more questions than it answers. This is usually the case, especially in psychology, where nothing is fixed or settled. One is reminded of James' famous definition of a psychologist as one who disagrees with other psychologists. But disagreement provokes research and research reveals facts. What character education needs most is a firm scientific foundation. This foundation is rapidly being laid. The corner stone of scientific method has already been put down. The bricks are the facts, and the mortar, the hypotheses or theories that hold them together.

Character education is just now in grave danger of getting ahead of science. A sound and scientific character education is sure to come, but it will not come suddenly. Great educational changes are the results of years of careful study and laborious research. So it will be with character education.

BOOK REVIEWS

ARMENTROUT, J. S., *Administering the Vacation Church School*. (Westminster, 1928, 208 pages, \$1.00.)

Mr. ArmentROUT has given us a suggestive and usable book dealing with the problems of the vacation church school. He has felt it wise to suggest to those who are to administer the schools something of the history of the movement in order that they may orient themselves properly and understand the peculiar function of the schools. In addition to practical suggestions concerning the organization of the school, the curriculum, securing teachers, and the equipment and materials, he has given a generous portion of the book to the consideration of the present emphasis on character development. While this leaves less space for a detailed consideration of administrative problems, it does give the administrator a much more intelligent approach to the problem and will, in the long run, be profitable for those who are beginning and for those who have not seen the movement as anything except a device for keeping children off the streets while they were amused by a varied program of busyness. The approach is direct, the style clear, the spirit free from irritating dogmatism. I believe it will fill place in furthering the intelligent approach to the unified educational program of the church by showing the relation of the vacation church school to the whole program, and making clear its specific contribution.

C. W. Longman.

BENEDICT, MARION J., *The God of the Old Testament in Relation to War*. (Teachers College, N. Y., 1927, 185 pages, \$1.50.)

The author made a careful textual study of the Old Testament, in order to discover the attitudes toward war ascribed by the Hebrews to Jahweh. The body of the book is given to this analysis and description. The entire Old Testament is studied.

An Introduction outlines aspects of the problem involved, and shows the significance of the problem for the present. A concluding chapter outlines the resources of the Old Testament for education with regard to peace, and also with regard to war; and makes a number of pertinent suggestions as to curriculum policies.

It is recognized that social attitudes may be developed by educational means. Educators are carefully selecting those materials which will enable pupils to meet life more effectively. If peace is a universal desire, it would be desirable to select for study those materials which bear upon peace, and to omit those materials which glorify war attitudes. The Old Testament contains both sorts of material. It has been used indiscriminately in the past. Why not select lesson material more carefully?

The idea of God has grown. God is the simple anthropomorphic tribal deity who pro-

tected his people against all others; he is also the Father of Jesus. Lesson material has been chosen often which shows that God is still a tribal deity, who protects the spiritual heirs of the Hebrews in the present in their war enterprises. He is also presented in other ways, so that pupils become confused as to his nature. Why not teach the highest concept as more nearly true, and, when it is necessary to teach the lower concepts of the Old Testament, make plain that this is the way people thought "once upon a time."

The Old Testament lends itself to this more wholesome treatment just as easily as, and much more effectively than, it does to the common indiscriminate use.

L. T. Hites.

BONSER, EDNA MADISON, *The Golden Rule City*. (Pilgrim Press, 1927, 260 pages, \$2.00.)

This is a description, interpretation, and evaluation of an experiment with a group of boys and girls of nine to twelve years, fourth to sixth grades, in the Presbyterian Sunday school, Edgewater, N. J. The volume contains also the dramatization and stories, together with a list of the songs used, and titles of supplementary stories and books for children and teachers. The enterprise was one of community living, planned to utilize the fourfold interests of conversation, play, construction, and observation finding expression under religious interpretative and stimulative direction. The objectives were defined in terms of growth in ideals of right personal conduct and social relationships, of clearer concepts of the character of God, and of development in the attitudes and emotions which impel to worship of and service of God. The classroom procedure involved chiefly discussion; conveying of information by means of stories, pictures, songs, and dramatizations; and work. The author, who at the same time acted as teacher and supervisor, testifies to the following results in the members of the group: a heightened appreciation of the Bible; a development of the spirit of worship arising freely out of joyous appreciation of natural beauty and satisfaction in worthwhile accomplishment; desirable growth in that type of Christian character which sees in right social conditions true service to God; stimulating increase in the spirit of cooperation; development of a feeling for the simple right and justice, and the principle of fair play; increase in the ability to think together; a conscious attempt in the direction of trying to improve in moral conduct; progress on the part of the group as a whole in ideas about the nature of God and worship, and about service to God. If this is a fair evaluation, and we do not mean to cast doubt upon it, all will agree that significant results were accomplished.

Wisely, the writer has almost wholly avoided the use of the word "project." At certain points she falls back upon traditional terminology: in at least one instance speaking of "this course" (page 10), and in the descriptive section of the book dividing the material into numbered "lessons." Otherwise such terminology as "the procedure," "this work," and "the work" is chiefly used. Too easily today we tend to assume that procedures of this type will develop, or carry forward, by virtue of the inherent interest of the group, with minimum guidance on the part of an adult leader. It is difficult to conceive how this enterprise could possibly have been anything like it was without the knowledge, the clear perception of objectives, the rich experience, and the unusual skill of the leader. A critical reading has convinced this reviewer that at least 65 per cent of the credit for objectives attained was due to Mrs. Bonser. This type of teaching, however significant it may ultimately be judged to be, and we believe it represents a marked advance, will no more work out successfully of itself than the traditional lesson will "teach" itself. In other words, the newer procedures still leave us with our main problem, the training of teachers, on our hands.

Wade Crawford Barclay.

CHASSELL, J. O., *The Experience Variables, a study of the variable factors in experience contributing to the formation of personality.* (Published by the author, care of U. of Rochester Medical School, 1928, 41 pages, 75 cents.)

Fully half of this pamphlet consists of the record for recording, either at first hand or in interpreting life history material, a given person's experiences and attitudes in a wide variety of social relationships. The attempt to cover all types of experience is evident when one considers that there are twelve general sections covering family relationships and home life, religion and standards, sex development, love affairs, physical, intellectual, vocational, and social situations, and general emotional adjustment. Under each main heading are sub-headings—for instance, mother relationship has twenty. There is provision on the record for gradation of response, from extreme experience or attitude in one direction through neutral to extreme in the other direction. There is opportunity to check each item for three periods of life, childhood, early teens, and present, thus giving something of the genetic development of attitudes.

The record is based on objective material gathered by numerous interviews and has been tested by questionnaires and correlations. Some interesting correlations are given in the pamphlet. The record is based on student experiences, and the author does not claim that it will fit other groups. It is so extensive, however, that it suggests usability with other

groups, and the methods used and items included are suggestive for anyone working with life history material, the development of attitudes and their relation to past experiences. The blank record may be secured separately from the monograph.

Ruth Shonle Cavan.

CLARK, CHARLES L., and EUBANK, EARLE EDWARD, *Lockstep and Corridor, Thirty-five Years of Prison Life.* (U. of Cincinnati Press, 1927, 177 pages.)

Of the many intimate autobiographies of non-conventional character types which have recently appeared, this is one of the most revealing, due to the four interpretative chapters appended to the autobiography by Professor Eubank. The record, written by Clark, who has spent thirty-five years in various prisons, indicates some of the known social causes for crime—the bad companions of boyhood, the education in methods of crime received in prison, the corruption of public officials. But the record contains more than this; it is the story of a human being, of a boy who felt pride in his badness and gained status in his group through his first court trial; of a man hungry for friends, who felt at home only among his kind—other criminals; of a professional worker who prided himself on maintaining certain ethical standards in his work. Severity, punishment, and ostracism did not make Clark a better man. One wonders whether an approach which would have recognized his emotional and social needs would have been more successful.

Professor Eubank's criminological note points out the significant qualities of the world in which the criminal lives, its isolation from the conventional world, and the building up of independent customs and ideals and methods of social control effective within the criminal group.

This blunt record is far removed from neat commentaries on character education. Yet the understanding of such experiences is necessary if character education is to become effective.

Ruth Shonle Cavan.

DOERMANN, HENRY J., *The Orientation of College Freshmen.* (Williams and Wilkins, 1926, 163 pages, \$3.00.)

From a rich background of teaching, administration, and personnel work, the Dean of Administration at the University of Porto Rico makes a comprehensive analysis of the present status of the effort to orient college freshmen. In part one, he makes an analysis of the problem from the standpoint of both the administration and the student and indicates the areas of experience in which guidance seems to be most needed. Part two is primarily a survey of current methods and practices in representative American colleges in freshman advisory measures, in the inductive process, and in orientation courses. An out-

line of a personnel or guidance program is formulated in part three.

The author stoutly maintains throughout the book that the guidance program must not be limited to narrowly conceived educational counseling. Vocational guidance, mental hygiene, and guidance in extra-curricular activities should have a significant place in the orientation process. The survey of current practices reveals, however, in an unmistakable manner, that the effort in freshman orientation is being largely directed toward curricular rather than life guidance. Orientation courses sometimes include almost everything but the nature and function of religion. Crucial problems of adjustment and significant value making experiences have not yet been captured for educational purposes.

Hedley S. Dimock.

FISHER, GALEN M., Editor, Religion in the Colleges. (*Association, 1928, 114 pages.*)

A conference of fifty college and university presidents and one hundred and fifty of their colleagues vitally interested in the religion of college men was held at Princeton February 17-19, 1928. This volume reports the principal addresses and summarizes the discussions at that conference. The sessions opened at a dinner meeting, at which Presidents Hibben, Wilkins, Stearns, and Coffin, and Mr. W. L. Keeler, a senior at Yale, "opened the question" of religion among college men in brief addresses. The remainder of the program was given over to group and general discussions. The particular problems studied were: corporate worship in the college, religion in the curriculum, extra-curricular religious organizations, and religion in preparatory schools. While no resolutions or findings were officially adopted, trends of opinion were evident about a number of points, eight of which Mr. Fisher sums up in paragraphs, the gist of which is this:

1. Religion is not a segment of life but the flavor that savors the whole. It must not be compartmentalized in college life.

2. The character of teachers and administrators sets the religious tone of the college, rather than the courses taught.

3. Low standards in religious instruction and in worship bring reproach on religion among students. Standards must be high.

4. Majority opinion was strongly opposed to compulsory chapel in the colleges, but not in the preparatory schools. Many felt that scholarly courses in history and literature of religion might be prescribed, but not worship.

5. Religion should be taught with interpretation and appreciation, but not with a propagandist temper.

6. Both science and religion should look on dogmas not as fixed and indubitable laws, but as working hypotheses.

7. The disclosure of the wonder and greatness of nature and of human personality is one of the most effective ways of introducing the youthful mind to those deeper meanings of life which are at the heart of religion. This is true especially in preparatory schools.

8. Students need freedom and encouragement to initiate and manage their own religious and social projects.

The book summarizes the thought of two hundred educators on the subject. As such, it will be of value to religious educators everywhere.

L. T. Hites.

HARTSHORNE, HUGH, and MAY, MARK A., Studies in Deceit. (*Macmillan, 1928, Book One, 414 pages, Book Two, 306 pages.*)

These two books, published in a single volume, represent the first report of the Character Education Inquiry begun in 1924 in cooperation with the Institute of Social and Religious Research and prosecuted at Columbia University.

The investigators proceeded on the assumption that character is an abstraction which cannot be subjected to scientific inquiry but that this abstract concept rests upon a concatenation of specific bits of behavior each of which is subject to scientific measurement and analysis. An ideal procedure might be to devise means for measuring all behavior which is subsumed under the concept "character" and then to combine these. Such a task gives one pause. But, even if the task appears to be prodigious, it offers a more promising outlook than to subdivide the general abstraction "character" into minor abstractions such as honesty, persistence, loyalty, and the like, when one has no clear indication of the means of measuring any of these minor abstractions. An intangible problem is not simplified by dividing it into a number of similar but equally intangible abstractions.

This reasoning led the investigators naturally to emphasize methodology. If a solid foundation of method is laid whereby specific character behavior may be isolated and measured, the study of other conduct will consist simply in the application of these techniques to them. Methodology is for the present much more important than specific results bearing on the nature of character. To develop a methodology they chose the problem of deceit. The study does not purport to answer all questions concerning the nature of deceit, nor to show its bearing on the totality of character, but to study the relative value of techniques for studying deceit.

Three types of deceptive conduct were tested: cheating, lying, and stealing. Opportunities were given under normal conditions in ingenious ways to steal, lie, and cheat in the schoolroom, at home, in athletic contests, and in parlor games. Various techniques were elaborated to measure the degree of cheating,

lying, or stealing under these varying conditions, and a large part of the book is taken up with the discussion of these techniques, their relative validity and reliability.

In order to evaluate the various techniques some eleven thousand children of ages 8 to 16 were subjected to the various tests. On the basis of these measurements the authors report the relation of deceit to the following factors: "economic level of the home, the cultural level of the home, the race, nationality and religion of parents, school grade, attendance, achievement, retardation, deportment, association with friends and classmates, sociability, suggestibility, attendance at motion pictures, progressive *versus* conventional school methods, teacher influence, school and class morale, membership in clubs or organizations purporting to develop character, Sunday school attendance, and certain efforts to teach or affect honesty."

As a result of the study of these relationships the authors conclude that:

"1. No one is honest or dishonest by 'nature.'

"2. The mere urging of honest behavior by teachers or the discussion of standards and ideals of honesty, no matter how much such general ideas may be 'emotionalized,' has no necessary relation to the control of conduct.

"3. The prevailing ways of inculcating ideals probably do little good and may do some harm.

"4. The large place occupied by the 'situation' in the suggestion and control of conduct . . . points to the need of a careful educational analysis of all such situations . . . so that when a child is placed in these situations there may be a genuine opportunity for him to practice direct methods of adjustment.

"5. There should be a careful study of the personal relations involved.

"6. There is a need for *understanding* particular examples of dishonest practice before undertaking to 'Judge' the blameworthiness of the individual. . . . The main attention of educators should be placed not so much on devices for teaching honesty or any other 'trait' as on the reconstruction of school practices in such a way as to provide . . . opportunities for . . . such forms of conduct as make for the common good."

The first book presents the material in such a manner that it can be understood by the non-technical reader. The second book is an analysis of the statistical methods and results. This arrangement will no doubt add greatly to the general value of the work.

The book represents a valiant attempt to apply statistical methods to the study of character. It should be read not to find answers to the problems of deceit but to serve as a stimulus to further application and elaboration of the methodology and techniques developed.

John J. B. Morgan.

JONES, E. STANLEY, *Christ at the Round Table*. (Abingdon, 1928, 328 pages, \$1.50.)

The author won for himself by his first book, *The Christ of the Indian Road*, the right to be regarded as a foremost interpreter of the East to the West as well as a conspicuous interpreter of the Christ to the East. It was inevitable that his second book should at once command the attention of those who are interested in Christianity in the East. In a fundamental way the method laid down as basic for mission work must also be the basis for effective religious education everywhere. It is this quality which justifies a review in this Journal.

Christ at the Round Table grows directly out of the work which Doctor Jones has been doing during recent years, and recounts one of the most interesting experiments in missionary method that has yet been reported. The author sits down at a table with a small group representing a variety of religious faiths for a free and open exchange of the values of religion as it appeals to each one present, there being but one restriction upon his freedom. He must keep close to his own experience, for experience, Dr. Jones holds, is at the center of religion. "What does religion bring in experience? What is its value for life?"

The emphasis, he declares, has shifted in the last twenty years. "At first it was a battle of Civilizations. The attitude was that we must find defects in Indian civilization in order to establish our own. Along with this was the battle of Books—which book contained the truth we could call revelation? Then it shifted to Personalities. . . . was Christ or Krishna the Way? Now I find the emphasis going straight on toward experience. The question of the Books and personalities is still there and will be there, but the evaluation is more and more resting on experience. Where can we find God? Where can we get a dynamic for spiritually victorious living, release from what we are, a saving from sin and evil, a renewed character? . . . Does Religion work? What does it produce in experience? This is the direction in which things are now going. It is the demand of the scientific outlook on life in relation to the facts."

The answers that came from those who sat at the Round Table make intensely interesting reading. There is valuable material here for the psychological student of religious experience. The reader readily admits with the author that here, "men are at grips with life." He cannot help wondering as he reads "What would I say at such a Round Table?"

This experiment of Doctor Jones is fraught with the greatest possible danger as he himself recognizes. One wonders if the host of people who read his books realize the full logic of his position. "Suppose" he writes, "it should be revealed amid the struggle that Christianity is only one among the many ways; that its claim to finality is untenable; that its sharp alternatives are not valid; that it is only a stage in the evolution of religion and it will be passed

by, the final stage being a sifted amalgam from the whole?" Or again, in his earlier book, where he says, in effect, "we take Christ to India and give Him to them and let Christ become to them what He will."

For, of course, this is not at all what we have been doing, nor is it what wide reaches of the church are willing now to do if they know that is what they are doing.

The author of the book found his own religious faith deepened by this exchange of experiences. He had his belief in Christ strengthened. He declares "There was not a single situation that I can remember where, before the close of the Round Table Conference, Christ was not in moral and spiritual command of the situation." Stanley Jones himself would never imagine for a moment that it was his own calm confidence and profound experience that produced this result, but after all it is his experience of God through Christ that gives him his personal power. If men see Christ through him, is that not the New Testament way?

This book and his earlier one both deserve a wide reading. One can hardly think of a more stimulating book than either of these for an adult class to discuss, both from the standpoint of missions and of personal religious experience. There is a great need just now for missionary education along the lines indicated in Doctor Jones' book.

Charles S. Braden.

KELLY, ROBERT LINCOLN, ET AL., *The Effective College*. (*Association of American Colleges, New York, 1928, 302 pages.*)

No social process is undergoing more rapid or fundamental reconstruction in response to the pressures of our changing modern life than education. The college of liberal arts is one of the last units in our educational system to feel these pressures, but perhaps in no other unit are the consequences of these changes more far reaching. The present volume is an attempt on the part of twenty-six outstanding educators, chiefly concerned with the college of liberal arts, to assess the American college in the light of these changing needs and to arrive at some critical judgment as to what constitutes an effective college.

The Effective College consists of sixteen papers or addresses stenographically reported, presented to the annual meeting of the Association of American Colleges, together with ten papers especially prepared for this volume. As is to be expected under these conditions of authorship, there is a good deal of unevenness in the discussions. Some chapters rise to the level of far seeing educational statesmanship; very few are indifferent. As a whole, the volume is significant and constitutes a genuine contribution to current educational literature.

The twenty-six discussions are organized under nine parts: Ideals for the Effective College, The Effective College Curriculum, Faculty-Student Relationships, Effective Teaching,

The Promotion of Scholarship, Music and the Art of Design, Religion in the Effective College, Financing the Effective College, and The College of the Future.

From the standpoint of the religious educator, one of the most important features of this publication is the fact that an entire section is devoted to religion in the college, from the viewpoint of the large private university, the denominational college, and the Catholic college. Tracing the historical process by which through secularization the religious element in the early American college passed over to the church college, with the corresponding result that religion has practically been relegated from the program of the large private and state universities to student responsibility and to such extra-college agencies as the Y. M. C. A. and Y. W. C. A., Dean Hawkes, of Columbia, believes that under the demands of our changing conditions religion not only can but, in the interest of a complete education must, be taught. He finds that students are not so much indifferent to religion as ignorant of it. He is convinced that the approach to the teaching of religion must be functional rather than theological, and from the point of view that religion is a fundamental aspect of racial experience. For such a study, which he thinks should be concerned with values quite as much as with origins, there is abundant objective subject matter. Dean Smyser, of Ohio Wesleyan, conceives it to be the direct function of the denominational college to teach religion, and finds its resources in the personnel of the faculty, a definite program of religious life on the campus, the course of instruction, and the chapel, which he conceives as "the very crown and center of its religious power." James H. Ryan, of the National Catholic Welfare Conference, following the traditional Catholic view that religious truth is authoritative and that the teaching authority of the church is the teaching authority of Christ himself, grounds the teaching of religion in the Catholic college on the two assumptions that there is no division between secular and religious knowledge and that there is no cleavage between religion and morality.

Doubtless many who are close to student life will conclude the section on religion with a conviction that it has not wholly come to grips with the vital and fundamental issues of religion on the American college campus. The deepest implications for religion are rather to be found in assumptions and points of view scattered throughout the discussions on the educative process itself, particularly in the sections on Ideals for the Effective College, The Effective College Curriculum, and Faculty-Student Relationships. He will find these implications in such concepts as are remaking the content and structure of the American college—the reorientation of the college program to *persons as persons*; the social participation of the student in the college as a community of scholarship, ideals, and purposes; the give and take of personal and human relations and activities

in the normal relations and functions of college life where personality is in process of realization; education as an opportunity for the discovery and achievement of values rather than as a device for the imposition of adult determined and traditional outcomes of thinking and purposing; the responsible participation of students, faculty, and administration in the creative processes of thinking, purposing, and achieving; and the reorganization of the curriculum based upon the vital interests and needs of the student rather than upon formal subject matter. These are the vital issues wherein religious values are discovered, whence are derived the content and pattern of the religious experience of students, and where religious personality is achieved. The student's concept of religion is changing, and new techniques must be discovered by the college for enriching and guiding his religious experience.

The weakest section in the volume is that on Effective Teaching, where the discussion seems not to be aware of the deeper and more creative aspects of the teaching-learning process itself.

There will doubtless be many students of current trends in education who will not share President Lowell's undisturbed confidence in the function and future of the traditionally organized four year college of liberal arts as an institution devoted to "pure culture." May it be that even the custodians of the fortunes of the traditional college of liberal arts sometimes rationalize?

William Clayton Bower.

LEARNED, WILLIAM S., *The Quality of the Educational Process in the United States and Europe*. (Carnegie Foundation for the Advancement of Teaching, Bulletin 20, 1927, 125 pages.)

Widespread and heated discussion has been caused by these chapters reprinted from the annual reports of the Foundation, vehemently contrasting American and foreign policies in academic education and the training of intellectual workers. One cannot gainsay the biting criticism of our helter-skelter piling together of incongruous courses, lack of consecutive and thorough courses to lead to mastery in a subject, our lack of selectiveness and the thoroughness that comes from rigorous testing, and inadequate training and selection of teachers. Excellent concrete materials abound in this bulletin on recent practice in such matters as the honor system in British colleges and the American modifications of it, on specific teacher training systems, the integration of secondary and higher education, and post-war educational changes in general.

Critical re-reading raises doubts. The problems are opened, but the ways out seem far from clear. The facts are inescapable, but what is left out, and how valid are the natural implications, is not clear. American education is engaged in mass production under uncentralized and democratic control. European efficiency springs from a system based on

separation of social classes in education, which is ruled out in advance by American preconceptions. Europe's characteristic educational forms are the results of five hundred years of consistent development, America's from scarcely sixty years of turbulent trial and error.

The report once more makes immediate the old, old problem of how at once to be democratic and efficient, selective and popular.

Jordan Cavan.

Lincoln Library of Essential Information. (*The Frontier Press Co., Buffalo, 1926, 2174 pages, \$15.50 and \$19.50.*)

The fundamental purposes behind this Encyclopædia have been, first, to embody in a single volume the largest amount of helpful information, and second, to select, condense, arrange and verify this information with thoroughness and accuracy. The work is classified in a unique fashion into twelve departments as follows:

English language, literature, history, geography and travel, science, mathematics, economics and useful arts, government, art, education, biography, miscellany.

The comprehensiveness and authority of this volume not only qualifies it as an excellent tool for busy pastors and directors of religious education as well as research students, but its simplicity and arrangement make it a most excellent source of information in the home. In the home are sown so many seeds of failure. Too many children learn to say "I can't" and "I don't know" and stop there. *The Lincoln Library* encourages habits of investigation and satisfies children's basic desires for knowledge. Its biographical, literary, and informative sections cannot help but render positive service in building more useful lives.

This work is well printed, beautifully illustrated, and prepared by scholars of unquestionable ability.

R. S. Erlandson.

PIPER, DAVID R., *Community Churches*. (*Willet, Clark & Colby, 1928, 158 pages, \$2.00.*)

This book treats the community church movement from its historic backgrounds and evolution into a conscious organization, to its present types, its organization, its techniques and philosophy.

The community church is a "community program lifted up to keep local evils down"; it is thinking in terms of the community instead of the group; it is a movement in harmony with vital shifts in economic, social, and cultural forces; it is "united loyalty to a common spiritual purpose expressing itself in a community program"; it is homogeneity from living together first, rather than from agreeing together first; it is a method of propagating a way of life rather than a system of theology; it is a fellowship of leaders from all the constructive agencies in the community jointly attempting to discover the community's best self and aid it in effective expression; it treats religion "not as a separate business set apart

from life, but as a divine spirit pervading every activity of life"; it considers all things as sacred; it is the "community functioning religiously."

While the author states that the book is "the result of study and research extending over a period of seven years," it is more the statement of the author's practical hunches and insights based on a long experience as a pioneer preacher, organizer, and writer than it is a critical and objective evaluation of a body of scientific data. The book, however, is intelligently and interestingly written in non-technical language, and is probably the best statement of the community church movement in the United States now in print.

J. A. Jacobs.

SHAVER, EDWIN L., *A Project Curriculum for Young People.* (*University of Chicago, 1927, 222 pages, \$1.50.*) *How to Teach Seniors.* (*Pilgrim, 1927, 213 pages.*)

There is need, at our present stage in the development of curriculum theory and practice in religious education, to test and clarify our viewpoints by wide experimentation. Certainly theories, whether ideal or not, have greatly outrun practice. Few leaders, if any, are doing more toward the integration of theory and practice than the author of these volumes. Educational principle and suggestion for practical procedure are blended in both of these books in a most illuminating and helpful manner.

A Project Curriculum for Young People achieves a three fold purpose which corresponds to the three divisions of the volume. (1) It describes the nature, method, and possible content of a project curriculum for young people's groups. Many of the issues and problems which appear implicit in the project approach are discussed with insight and helpfulness. A suggested classification of types of curriculum experience helps to clarify the relationship of historical and present experience. (2) It serves as a guide to the leader in the actual use of projects in ways that meet the demands of sound educational theory and promise to evoke a wholehearted response in young people. The ten projects outlined deal with the following interests and issues: life work, recreation, world friendship, the church, the "other fellow's religion," education, attitude toward the press, Christian world builders, patriotism, and Christianizing the community. (3) As a source book it provides a brief outline for eighteen suggested projects additional to the ten plans outlined in the preceding section and published in separate booklets. The suggestions will prove of value even to leaders using other courses as a means of guiding and enriching activities. There are enough appealing projects proposed in this volume to keep young people, and older people too, eagerly searching for many years for more effective ways of religious living.

How to Teach Seniors, while planned as a specialization text in the Standard Leadership Training Curriculum, will be of immense worth to any religious leader of adolescents. The author makes two complementary approaches to the religious education of the adolescent. The first half of the book deals with the religious development of the adolescent from the standpoint of the *experiences* which constitute the curriculum. The second half of the book is concerned mainly with *methods* for achieving the desired outcomes. A few of the chapter titles are suggestive of the scope of the work; *The Christian Education Program, Adventures in Service, Thinking Through, Courses—Ideal and Available, Diagnosing Needs and Interests, Planning Lessons, Recognizing Achievement.* The stress on social ideals, the social task of Christianity, and the place of reflective thinking are especially timely.

Hedley S. Dimock.

SHERIDAN, ALMA STANLEY, *Teaching Intermediates in the Church School.* (*Methodist, 1928, 224 pages, \$1.00.*)

This book is one of the Specialization Series of text books issued in the Standard Leadership Training Curriculum. It is based upon the fundamental principle of "systematic discovery of pupil needs." Starting with the answers of a number of teachers of intermediates which reveal very definite and concrete objectives, the author goes on to set forth some of the recognizable common needs of the intermediate group. This gives the reason "why we teach." Mrs. Sheridan does not forget the larger objectives, however, in her zeal for training specific habits and attitudes. Some of the larger objectives are "Building a Reasonable Faith," "Promoting Social Cooperation," "The Right Use of Privilege," "Achieving the Great Purpose." She gives several chapters to the discussion of teaching methods with intermediates.

This text book will prove a very helpful manual to teachers, I am sure, for it is simple and practical and modern. And yet there is a suspicion that lingers, that this book, along with many others like it, is too academic in its conception of education. It does not cut deep enough in its analysis of the youth problem and is too cautious about cutting the Gordian knot that binds us to old procedures. Perhaps what is needed all along the line in our religious teaching is a more dangerous plunge into life and its problems.

Victor E. Marriott.

SMITH, H. AUGUSTINE, *The American Student Hymnal.* (*Century, 1928, 443 pages, \$1.75.*)

Ever since the appearance of *The Hymnal for American Youth* under the able editorship of H. Augustine Smith, we have learned to

expect notable and distinguished results from his editorship. *The American Student Hymnal* surprises us and surpasses our greatest expectations. Here is a hymnal that is going to make a great difference in the worship life not only of modern youth but of modern folks in general. The noble heritage of the past is preserved while, at the same time, the religious passion of the present is given articulate expression. Edna St. Vincent Millay's "Renascence," with music by Hugh Porter, under date 1927, is there, as well as "Shepherd of Tender Youth," which is one of the earliest, if not the earliest Christian hymn.

It is impossible for one wholly uninstructed in such things to criticize a hymnal. One can only appreciate it, use it, and commend it to others. In the case of this hymnal, all three of these attitudes spring up spontaneously. In the preface, we are assured, "Its appeal is to an audience as ruthlessly scornful of the shoddy or pretentious as it is rhapsodically appreciative of the genuine." The appeal will not be in vain, unless all signs fail.

The book is worthy in every way. The hymns fall under such interesting classifications as "The Quest for God," "God of the Open Spaces," "God of the City Streets," "Knighthood's Oath and Vigil," "Mastery," "Social Justice," "The House of Brotherhood," and others. Not the least of its attractions are the well chosen "Unison and Responsive Readings," "Acts of Adoration," "Sacraments of Common Life." King James' Version, the Revised Version, and Moffat's Translation all have made their fitting contribution to these readings. Their selection is, to the present writer's knowledge, unexcelled for timeliness.

At the end of the book stand written a series of prayers that inform the spirit of man with nobleness, beauty, and truth. The prayer entitled "The Aids to Worship" is "An Affirmation of Faith" that is a worthy attempt to rally the good in the heart of youth by quickening creedal pronouncement.

The worth of this book cannot be written. It must be practiced. Coming at a time when the trend toward worship as a legitimate religious experience and the use of liturgy as an aid to worship is at floodtide, this book will serve its age in a brilliant and helpful way.

Miles H. Krumbine.

THOMSON, MEHRAN J., *Springs of Human Action*, a psychological study of the sources, mechanism, and principles of motivation in human behavior. (Appleton, 1927, 488 pages.)

Just why do we behave in the patterns our actions follow? Speculation has been carried on for ages, and we have studied over, philosophized, or experimented upon detailed fields and aspects. Few writers, however, have tried to sum up into one book what has been thought out, written down, or tried out. This Dr. Thomson does very acceptably. The very

title is a difficulty, for "motivation" is a contradiction in terms. When used to cover a range of viewpoints and contributions broad enough to include Watson, Kempf, and the psychoanalysts, it seems very introspective.

Three things strike the reviewer. First is the mass of telling direct quotation from authorities on each major point, often elaborated in footnotes, and citing often the authorities opposed on the point with title and page. Few books the reviewer has read recently have provided so long a list of citations to be copied for his personal file.

The second is the wide range of reading represented. The bibliography has fourteen pages, 195 authors, 241 titles, and the footnote references to one of these authors number over forty. The extreme range of opinion between the most incompatible schools of thought is given on such a problem as instinct, where no successful harmonization is yet possible.

Third, is the baffled feeling left in the reader. One realizes keenly how impossible it is to set down either a hint or a set of rules as to how we can control conduct, which would have back of it any reasonable consensus of scientific psychological opinion. If our problem is to control a given act in a child, a student for whom we are *in loco parentis*, an incipient delinquent, or an adult we are advising, generally accepted conclusions of science are lacking.

The contents of the book may be summarized in two ways, by topics and by authorities. Chapters are given to the effect on "motivation" of such drives as physical activity, autonomic and reflex acts, habits and instincts. Then feeling, ideas, interest, will, and personality are considered as act sources. Subconscious mind, autosuggestion, group suggestion, love, values, morale, and economic, social and esthetic factors in motivation each receive a chapter.

To the reader, this problem of the springs of human action might seem to have three phases: first, what are the elements which determine behavior (motivation); second, how do these factors interact to produce a given piece of conduct; and third, how can we control behavior to make it conform to a given social standard. The first subject is treated in 471 pages, the second receives but four pages, and the third only incidental comments. Evidently the practical problem is here opened, not worked out, though to be fair, the author indicates that it is the first step alone he attempted.

A second method of summary might be in terms of authorities on the basis of which this presentation is formed. A check of frequency of footnote citation yields Woodworth 41 citations and McDougall 33 as high, James and Jastrow each above twenty citations, Ross, Jung, Dewey, Ellwood, Stekel each above fifteen, Watson, Hocking, Drever and Shand each above ten. Judd, Giddings and Burnham each appear once; Small, Thomas, Faris, Park, Wundt and A. Adler not at all. Case study

writers like Healy and Burt, the gestalts, the students of intelligence as Terman, Thorstene and Spearman, and Charters' work on traits go unmentioned.

The book is a valuable approach to a vital subject. A dozen books in the next decade should carry on the exploration here begun.

Jordan Cavan.

WATSON, GOODWIN B. and SPENCE, RALPH B., *Sketches in and out of School, a case-study syllabus for courses in educational psychology.* (Privately printed, 1927, 280 pages.)

Everyone talks of case-study methods, but very few actually use them. Discussion methods are universally endorsed, but success with them is very often doubtful. The great lack of case-study textbooks and materials in most social science fields appropriate to these methods, makes them a great strain on the time, skill, and habit-background of teachers. In one field fundamental to the training of religious educators this pioneer book opens the way.

Concrete, simple expositions of problem cases averaging about a page each, followed by questions and detailed references, are given. The general problems treated as chapters include studying, factors in success in learning, curricula, subjects, extra-curricular activities, character training, school management, home conditions, adult education, community conflicts, individual race and sex differences, testing, and teacher selection. Seventy pages are devoted to case problems in intellectual adjustment, influence of heredity, physiological disorders, and emotional conditioning.

The most intriguing chapter to the reviewer was the unusual grouping of seventeen series

of questions, each opening some field of general psychology with an amazing breadth of interest and reading evidenced by the bibliography.

General bibliographies of books and of periodicals are excellent and broadly selected. Lengthy suggestions for reading which accompany each chapter and most cases are to be especially commended.

If this radical innovation leads one to speculate, the widest possible changes in the teaching of any social science appear possible. For the first time, a really practical alternative to the deadly and uninteresting "textbook grind" can be found in books of case-problems, supplemented by "source-books" of selected readings, and glossaries of the technical terms, these buttressed by monographs and research reports. As examples one might cite, for cases and problems, such sources as Thorndike's *Principles of Teaching*, Parker's *Exercises*, Edmonson's series, and Watson; as source-books Robinson, Skinner, Taylor, and Kimball Young in general, educational, abnormal and social psychology respectively; as glossaries of terms and concepts Odell's *Glossary of 300 terms used in educational measurement and research*, and Faris' mimeographed graduate committee statement of the basic concepts in social psychology. At last a way is open to escape the bitter charge that students are indifferent because they are set to reading the dull summaries professors write rather than the vital attacks on real problems which the professors themselves read.

This book is as valuable for short discussion courses and teachers' meetings as for formal courses. It is the most significant book the reviewer has read this year.

Jordan Cavan.

BOOK NOTES

BAILLIE, D. M., *Faith in God and its Christian Consummation.* (Scribners, 1927, 314 pages, \$3.25.)

The Kerr Lectures for 1926. The lecturer conceives faith in distinctly theological terms, and undertakes to show how confident belief in God is not dependent on the acceptance of a prior authority, nor is it at the mercy of psychological analysis. It grows out of the inevitable conviction of the moral man that the universe is somehow on the side of righteousness. When to this natural faith is added the convincing power of the incarnation in Christ, faith reaches its completion. The lectures contain much valuable critical discussion of current theories concerned in the nature of religious faith.

BAKER, A. E., *Psychoanalysis Explained and Criticized.* (Macmillan, England, n. d., 183 pages.)

An Englishman presents in very simple language the theories of Freud, and in a number of places criticizes them.

BAKER, HARRY J., *Characteristic Differences in Bright and Dull Pupils, an interpretation of mental differences, with special reference to teaching procedures.* (Public School Publishing Company, 1927, 115 pages.)

A major problem for both general and religious education receives a long needed attack in this book. The clinical psychologists of the Detroit public schools here merge the careful reports of five hundred teachers. They analyze the characteristics actually found in bright as contrasted with dull children, and summarize the differences in teaching procedures and material found to be most effective for each type. The book opens for future discussion, class experiment, and research, innumerable, almost virgin fields. The teaching of every subject, objective, type of school, and level of mental ability each presents a research problem.

How religious education can adjust itself to ability levels is a problem for the future. But, to be efficient, it must find a way to do this. One vital point has been too little stressed in

the past decade. As one goes down the scale of levels in abstract ability (I. Q.), the ordinary formal academic education becomes increasingly less productive, but it also becomes more imperative socially and more efficient relatively to spend effort on the forms we call religious, character, and socializing education.

BARBOUR, DOROTHY DICKINSON, *Making the Bible Desired.* (Doubleday, Doran, 1928, 146 pages, \$1.50.)

This book makes a valuable contribution to our growing literature on the project principle in religious education. It might well be named "the project principle in action." Written first to meet the needs of teachers of religion in China, it has been rewritten because of the contribution it might make to western thinking and practice in religious education. In language that is remarkably free from technical terms, the author describes the experiments of a group of progressive teachers based on modern educational psychology and theory. Principle, method, and concrete illustrative cases are knitted closely together in a presentation that is unusually clear and suggestive. A description of the work of 15 "successful classes" and an enumeration of 100 typical enterprises and activities for groups of different ages enrich the practical helpfulness of the book.

BATTENHOUSE, HENRY MARTIN, *The Bible Unlocked.* (Century, 1928, 553 pages, \$3.50.)

Professor Battenhouse has given us in this volume a splendid history of the background out of which the Bible developed. He studies the people who surrounded the ancient Jews, their civilizations, and the influences they exerted upon the Hebrews. He shows how early religious concepts were strengthened and developed, and how the situation arose which called forth one type of religious leader after another, how they served and wrote, and how their writings were combined and edited. He follows through the life of Jesus and of Paul in the same vivid way, and carries the story on through the later apostolic church. His style is literary and facile, and his command of fact is certain. The book is interesting enough for an adolescent, and good enough for a college text.

BEAVEN, A. W., *Putting the Church on a Full Time Basis.* (Doubleday, Doran, 1928, 236 pages.)

This book is a description of both the process and results of the author's use of his church as a practical laboratory in working out a comprehensive program of religion.

He presents the total scheme of running a church, together with his methods of checking and rechecking on results. Hence finance, religious education, parish organization, adult education, and many other matters are seen in the perspective of actual church life.

Here is one pastor who has discovered the necessity of religiously educating the family as the chief character developing unit.

BERG, MARY KIRKPATRICK, *Story Worship for the Junior Church.* (Doran, 1927, 170 pages, \$1.75.)

The leader has a picture or other object to show the children. She tells a thrilling story about a good deed, and this leads up to the brief prayer at the close. One song a month is suggested for children to learn.

BOGARDUS, EMORY S., AND OTHERS, *The City Boy and His Problems.* (Rotary Club of Los Angeles, 1926, 148 pages, \$2.00.)

This book is the report of a survey inaugurated and financed by the Los Angeles Rotary Club. The securing of the material and the arrangement of the findings was done under the direction of Dr. Bogardus and a corps of twenty-two trained workers and three hundred and thirty volunteers. The purpose of the research was not to "prove or disprove this or that preconceived notion but to find out what is and how it came to be in relation to the boy and his problems," in order that more intelligent programs might be inaugurated.

Professor Bogardus thinks that the report is "a description of the boy and his problems under conditions that are peculiarly representative of community life in many parts of the United States, for Los Angeles is a city community made up chiefly of individuals, and their descendants, from every important section of the United States."

The report, while containing nothing new for advanced students, does contain some interesting conclusions based upon what is purported to be valid source material. Its purpose and technique might be valuable to other groups seeking to get a perspective of boy life in an entire city.

BREAKY, JAMES C., *The Child in the Midst.* (Doubleday, Doran, 1928, 183 pages, \$1.50.)

Addresses for children, prepared by an English minister, for use, apparently, in a religious service. They are replete with illustrations from nature and with anecdotes from life.

BRUMMITT, DAN, *Shoddy.* (Willett, Clark & Colby, 1928, 337 pages, \$2.00.)

"Shoddy is dead wool." Some Methodist bishops are shoddy; some ministers, some laymen. They cannot help being shoddy, the Methodist system makes them so. It is more interested in machinery than in men and women. That is the story of this book. *Shoddy* is a novel, in which Dan Brummitt speaks his mind about Methodist machinery and a certain type of personality which has been molded by the machine and in turn tries to run it. He makes it clear, of course, that there are many fine Methodists, not crushed by the machine.

BULL, PAUL B., *The Economics of the Kingdom of God*. (*Macmillan, 1927, 223 pages, \$2.25.*)

An Englishman writes on the relations between capital and labor, and the interest of the church in guiding both toward the largest fulfillment of life. The author leans strongly toward a modified form of socialism.

BUNDESEN, HERMAN N., *The Growing Child*. (*Department of Health, Chicago, 1927, 144 pages.*)

A series of lessons, copiously illustrated, thrillingly written, showing parents and children how children may be wisely helped to grow.

BURTON, E. D., and MATHEWS, SHAILER, *The Life of Christ*. (*U. of Chicago, 1927, 390 pages, \$2.00.*)

First written in 1900, now thoroughly revised by Dean Mathews, this volume introduces students of college intelligence to the literature of the New Testament which deals with Jesus. The book implies a teacher, a class, and serious study. It covers the life and teachings of Jesus, and seeks to make clear their religious implications for today.

CADBURY, HENRY J., *The Making of Luke-Acts*. (*Macmillan, 1927, 385 pages, \$3.00.*)

A historical analysis and description of the background of the books of Luke and of Acts, designed to show the mind and the purpose of the author, the materials he used, and the methods he employed in developing the books.

CALLES, PLUTARCO ELIAS, *Mexico Before the World*. (*Academy Press, 112 Fourth Ave., N. Y., 1927, 244 pages.*)

In these public addresses and documents of President Calles, the reader notes a constant refrain of interest in the education and development of the working groups, both agricultural and industrial, and a corresponding lack of sympathy with those groups which, historically, have held them in check. The "elevation of the masses" would seem to be the keynote of President Calles' administration.

CARR, H. WILDON, *The Unique Status of Man*. (*Macmillan, 1928, 216 pages, \$1.75.*)

A book on the philosophy and theology of free will. The unique status of man lies in the fact that, while all other forms of life are bound by the natural order, man has developed an artificial life above the natural order, which links him consciously with the past and the future. In the light of this understanding he has freedom for creative ends or for self destruction, as he will. The idea of freedom in its modern form was introduced by Christianity.

CASE, ADELAIDE T., *As Modern Writers See Jesus*. (*Pilgrim, 1927, 119 pages, \$1.25.*)

One who has taught the life of Jesus to professional religious educators has reviewed and evaluated the most important recent books about Jesus. The clearness of the author's interpretation and her ability to state the truth, whether complimentary or not to the volume under discussion, makes this bibliography uniquely valuable.

CASE, SHIRLEY JACKSON (editor), *Studies in Early Christianity*. (*Century, 1928, 467 pages, \$4.50.*)

A notable volume, dealing with frontier issues in critical scholarship in the field of New Testament times. It is published in honor of Professors Porter and Bacon, of the Yale Divinity School. Nineteen of the leading scholars in this country and in Europe contribute to the volume.

CHALMERS, W. E., *The Church and the Church School*. (*Judson, 1927, 186 pages, \$1.00.*)

A training course for church school workers, exceeding simple in formulation and phraseology and easily read, but very much worth while. Dr. Chalmers considers the ideals of religious education, the best way to organize and administer the more important aspects of the work, including not only Sunday school and young people's work, but wider problems involved in the social and missionary work of the church. Throughout the book a constant refrain is the need of Christian workers for a warm religious experience themselves, if they are to succeed in helping others develop in religion.

CHAMBERS, MERRITT M., *"Every Man a Brick!"* (*Public School Pub. Co., 1927, 100 pages.*)

An able presentation of reasons for continuing military training in schools and colleges. The author explains the R. O. T. C. system, and shows how the training received develops initiative, self reliance, and ability to cooperate, qualities as desirable in peace as in war. He maintains that world peace is most highly to be desired, but that in the present weakness of institutions for securing it, the wisest plan is for the United States both actively to seek peace, and prepare for emergencies. The author gives arguments favoring the system, not presenting arguments on the other side.

Children's Prayers, Recorded by Their Mother. (*Pilgrim, 1928, 173 pages, \$1.25.*)

A mother of three boys, who had the privilege of hearing their evening prayers, reports verbatim many of the significant incidents and petitions. Notwithstanding the fact that the book reflects very religious home and a very wise religious leadership of child life, it is a revelation of the aspirations of childhood. A final chapter lists a small number of books the author recommends for small children.

CHRISTIAN VOICES AROUND THE WORLD,

Thinking with Africa,
Japan Speaks for Herself,
China Her Own Interpreter,
Voices from the Near East,
An Indian Approach to India,
As Protestant Latin America Sees It.
(*M. E. M.*, 1927, 141 to 186 pages each, set of six, cloth, \$6.00, single copies, \$1.25, paper, \$4.00 and \$0.75.)

These six volumes represent efforts of Christian nationals in mission fields to interpret the Christian movement in terms of their own particular cultures. Each volume contains chapters on the cultural heritage of the particular group, the native or commonly accepted religious faiths, the contributions received from the West, the cooperation of western churches, and opportunities before the native church and its present status. A closing chapter in each volume is entitled "Youth's Challenge to Youth."

This series makes a real contribution to mission literature, the more welcome because native Christians interpret the Christian movement in the light of their own standards and racial backgrounds. Milton Stauffer, Educational Secretary of the Student Volunteer Movement, edited the volume.

CLARK, THOMAS CURTIS, and GILLESPIE, ESTHER A., *A Child's Thought of God*. (*Minton, Balch & Company*, 1928, 114 pages, \$1.50.)

This is an anthology of religious poetry compiled for use with children. Such a compilation may have long been needed, but if this is a sample of the best that is written for children there is a question as to whether we do not need some new poets who can interpret the modern world to the modern child. The volume, however, contains some admirable selections, and from a somewhat conservative theological viewpoint is worth while.

CLARK, THOMAS CURTIS, and GILLESPIE, ESTHER A., *Quotable Poems*. (*Willett, Clark & Colby*, 1928, 375 pages, \$2.50.)

Here is an anthology, regardless of others one may possess, worth buying because of choice in selections, arrangements of topics, and general mechanical attractiveness. It contains gems from well known classics and from contemporary verse. The unusual skill the authors have demonstrated in interspersing the old with fresh nuggets from comparatively unknown verse makes the volume practical and enticing not only to public speakers, or the occasional reader of poetry, but to those who make poetry a part of their daily spiritual pabulum.

CLEGG, ALFRED, *Narrative Dialogues from the Bible*. (*Doubleday, Doran*, 1928, 293 pages, \$2.00.)

Bible stories arranged in dialogue form for

group presentation. In each story there is a narrator and other required characters. The book provides an impressive way of using the Bible for educational ends.

COUNCILOR, HOMER J., *The Junior Church*. (*Century*, 1928, 181 pages, \$1.50.)

This book will be a stimulating guide in organization and program for those who are committed to the older theology and pedagogy upon which the junior church idea rests. The author bases his conclusions and suggestions as to membership, organization, and philosophy upon experience in the Calvary Baptist Church in Washington, D. C. The book will hold severe limitations to the believer in the new pedagogy. While the author seeks to aid the junior in the development of a church consciousness, he is very careful to keep him clear on the fact that he is not really a part of the church proper until he has arrived at the time when he can "hear the call to personal discipleship" . . . and gives evidence of "obedience to that call through the observance of the forms and ceremonies incident to the conferring of church membership in accordance with the customs and practices of the particular denomination with which the applicant is to be identified." This smacks of the old theory that the junior must remain a sinner until the time of his "confession" and formal admittance into the church.

CROSS, EARLE B., *The Hebrew Family*. (*U. of Chicago*, 1927, 217 pages, \$2.50.)

The book is broader than merely the "family." It is a study of the relations between the sexes among the Hebrews, as shown by a careful analysis of the Old Testament, and is written from the sociological point of view.

DAVIS, JEROME, editor, *Christianity and Social Adventuring*. (*Century*, 1927, 373 pages, \$2.50.)

Twenty-three men and one woman, Christian adventurers for social righteousness, join in the endeavor to show how Christianity may serve people to more effective ends. Their chapters deal with civic righteousness, with social agencies, and with child dependency, with delinquency, with social and mental hygiene, with education and law enforcement, with recreation, industry, immigration, jails, and other phases of American social life. Each field is presented for what it is, and as a challenge to Christian people, whose religion bids them become social reformers.

DELAUNAY, LOUIS, *A Modern Plea for Christianity*. (*Macmillan*, 1927, 270 pages, \$2.25.)

A French scientist who is a deeply religious man presents an appreciative study of Catholicism, designed to attract those now indifferent to the church.

DIMOND, SYDNEY G., *The Psychology of the Methodist Revival*. (Oxford, 1926, 296 pages.)

An English book, descriptive rather than analytic, showing the historical background of the Methodist revival, the life of John Wesley, and the Methodist movement itself in its earlier years. Especial attention is given to the conversion experiences and to the phenomena of group psychology which explain to large extent the rapid development of the movement.

EAKIN, FRANK, *Revaluating Scripture*. (Macmillan, 1928, 249 pages, \$2.25.)

Each of the great religions has its own sacred scriptures. They have often been held, as in Christianity, to be uniquely inspired. The new scientific interest has thrown doubt upon biblical inspiration, however. This makes desirable a study of the Bible, which the author undertakes in comparison with scriptures of other religions. Part I deals with scriptures in general, their origin, their use, their contributions to life, their interpretation. Part II compares the Christian Bible with bibles of other religions, and Part III shows the influences for good and bad which bibles have exercised in the past, and forecasts their influence in the immediate future. The author is a modernist.

EDDY, SHERWOOD, *New Challenges to Faith*, (Doran, 1926, 254 pages, \$1.50.)

After thirty years of work, this familiar international figure spent a sabbatical year at a great university orienting himself to the most recent developments in natural science, psychology, theology, biblical research, and church history. The results of his reading and thinking are shared in this volume with others who are attempting to formulate an adequate religious philosophy for the new world.

EGGLESTON, MARGARET W., *More Fireside Stories for Girls in Their Teens*. (Double-day, Doran, 1928, 153 pages, \$1.25.)

Twenty-eight stories, most of which, the author says, are taken from real life. Each one shows how character was built in a girl or boy, usually through a conflict situation. They are beautifully written, and often stir the emotions to a point where the handkerchief is required.

ELLWOOD, CHARLES A., ET AL., *Recent Developments in the Social Sciences*. (Lippincott, 1927, 427 pages, \$3.50.)

This survey includes chapters on sociology, anthropology, psychology, cultural geography, economics, political science and history by Charles A. Ellwood, Clark Wissler, Robert H. Gault, Carl O. Sauer, John M. Clark, Charles E. Merriam, and Harry Elmer Barnes, respectively. It gives, in the sketchy manner almost inevitable to such a book, the chief points of view and trends in the fields covered. There

is evident the great interest in the social sciences, the concern for man and all that concerns him, whether one thinks of primitive man or of urban man, the progress made in applying scientific methods to the study of man and his society, and the beginnings of special sub-fields in each of the sciences. Some but by no means all of the chapters have bibliographies to guide the interested reader to further information.

FRASER, DONALD, *The New Africa*. (M. E. M., 1928, 207 pages, \$1.00.)

First published in England, reprinted with some additions for the United States, this book is a descriptive statement about Africa and its people. It shows the social, educational, political, and religious metamorphosis through which many sections of Africa are now passing; and discusses the bearing these changes will have upon the future of the people. The author is hopeful of a splendid future for the Africans.

FRAZER, SIR JAMES GEORGE, *Man, God, and Immortality*. (Macmillan, 1927, 437 pages, \$3.00.)

The interesting conclusions and theories which Dr. Frazer has interspersed among the voluminous masses of fact in his larger works are here separated from the detail, and published apart. They make an exceedingly interesting volume, which shows the origins of modern religious concepts in the life of primitive peoples.

FULTON, WILLIAM, *Nature and God*. (Scribners, 1927, 294 pages, \$3.25.)

A philosophical survey of wide scope. The author furnishes a very complete historical study of conceptions of nature which have been prominent, and passes to a thorough going examination of the conception of nature which seems to be demanded by modern philosophy. He finds that modern conceptions justify a theistic view in which the idea of purpose is fundamental.

GALLOWAY, GEORGE, *Faith and Reason in Religion*. (Scribners, 1928, 231 pages, \$2.25.)

A collection of essays on various theological problems. The contributions all move in the realm of philosophical and professional interests and are full of suggestion.

GILLMAN, FREDERICK JOHN, *The Evolution of the English Hymn*. (Macmillan, 1927, 312 pages, \$2.50.)

By "English" the author refers especially to England, although he has introduced material relative to the development of hymnody on the Continent, and three or four references to the United States. The first chapter, on "Music and Religion," sets the pace for the book, maintaining that there is a very close connection between religion and the arts,

notably music and poetry, and that Christianity depends very extensively on them.

GLUECK, ELEANOR T., *The Community Use of Schools*. (*Williams and Wilkins, 1927, 222 pages, \$3.00.*)

The author shows the legal provisions made for the community use of public schools, the adaptability of present school plants to this use, the extent to which they are being used and for what purposes, and many possibilities for wider use. Financial and administrative problems of school centers are also discussed. Concrete data are presented in such detail that the book forms a useful handbook on the subject. Newer school buildings are being projected with possibilities of wider use in mind. Dr. Glueck finds that the movement is developing rapidly.

GREENE, EVARTS B., *A New-Englander in Japan*. (*Houghton Mifflin, 1927, 374 pages, \$5.00.*)

A biography of Daniel Crosby Greene, a Congregational missionary to Japan from 1869 to 1913. While the author outlines the life of his principal character with fidelity, he includes also in the volume much valuable information concerning the Christian movement in Japan, the national development and hopes of that country, and its relations with the western world.

GUIGNEBERT, CHARLES, *Christianity*. (*Macmillan, 1927, 507 pages, \$4.50.*)

An exceptionally interesting survey of the history of Christianity by a brilliant French scholar who conceives history entirely in terms of social evolution. He contends that original Christianity was an oriental religion, and that when it was adopted in name by western peoples, it really became a different religion, shaped by western traditions and ideals. Roman Catholicism has put a stop to free evolution by its system of ecclesiastical control. Protestantism broke the shackles of this control, but because it originally conceived its genius to be that of a restoration of primitive Christianity rather than the free development of western religious ideals, it has been uncertain concerning itself. Historical criticism is making it clear that original Christianity, with its oriental traits, cannot be identified with Christianity today.

GUNKEL, HERMANN, *What Remains of the Old Testament*. (*Macmillan, 1928, 186 pages, \$1.50.*)

A German theologian, who adds vision to his learning, has written many Old Testament studies. Five of the finest are translated by Rev. A. K. Dallas for use in this volume. The essays are—"What is Left of the Old Testament?" "Fundamental Problems of Hebrew Literary History," "The Religion of the Psalms," "The Close of Micah," and "Jacob."

GUTHRIE, WILLIAM NORMAN, *Offices of Mystical Religion*. (*Century, 1927, 416 pages, \$2.50.*)

Dr. Guthrie has attempted in his unique services at St. Mark's-in-the-Bouwerie to get back of current religion to the experiences of aspiration, of met need, of praise, in which religious forms arose. His services are mystical, symbolical, often poetical, often musical, but uniquely attractive to many people. In this volume he has brought together eighteen liturgies for different occasions and offices of the church. While nothing but the experience of attending a service at the church could adequately express his method, one does, in this reduction of the process to literary form, discover part of the value.

HALLOCK, G. B. F., *Five Thousand Best Modern Illustrations*. (*Doran, 1927, 770 pages, \$4.00.*)

A well indexed volume of interesting stories, anecdotes, and observations, which will undoubtedly be quite useful to preachers and other public speakers on religious themes.

HARRIS, T. W., *The Life and Work of Jesus Christ Our Lord*. (*Morehouse, 1927, 298 pages, \$2.00.*)

One of the best reading books for children on the life of Jesus and his work. Written from the Episcopal viewpoint, but vividly and interestingly presented. Well suited for junior or intermediate age groups. In each chapter New Testament passages are quoted, so that readers become familiar with the Bible in its natural setting.

HILL, JOHN GODFREY, *An Everyday Christian*. (*Methodist, 1928, 160 pages, 75 cents.*)

A study course for young people based on the thought that the ideal of Jesus for himself was to do what he believed was right; and that Jesus' ideal for young people today is that they should seek to know what is best and do it. Christian living is a highly intelligent enterprise, calling out one's best.

HORTON, ISABELLE, *High Adventure: Life of Lucy Rider Meyer*. (*Methodist, 1928, 359 pages, \$2.00.*)

Mr. and Mrs. Meyer founded and carried through to success the Chicago Training School, an institution which for forty years has trained Methodist deaconesses. In this well written biography, the story of her life is interwoven with that of the school.

HOWE, EMERY LEWIS, *Our Wonderful World*; HUTTON, JEAN GERTRUDE, *Teacher's Manual*. (*Abingdon, 1927, 313 and 103 pages, \$1.40 and \$1.00.*)

A weekly text book for children ten years old and a teacher's manual. The subject matter includes the study of insects, birds, animals, and plants, and there are five lessons on "The Earth and Its Neighbors." Like most of the

Abingdon texts, these are well prepared and thoroughly interesting.

HOWLAND, LOUIS, *Autobiography of a Cathedral*. (*Century*, 1927, 184 pages, \$1.50.)

A "laughing cathedral" which has a "hearty God" writes in a very light vein—which is nevertheless full of wit and wisdom—of the persons and events it has experienced. Joyous reading for a quiet evening at home.

HUTTON, JEAN GERTRUDE, *The Missionary Education of Juniors*. (*M. E. M.*, 1927.)

The present edition of Miss Hutton's book has been entirely rewritten and brought into accord with the latest advances in religious education. She conceives the purpose of religious education and missionary work as the same, and has skilfully made use of the principles and devices which teachers of juniors have found through experience to be most effective. A valuable feature of her book is an excellent bibliography on missionary education for juniors, including stories, plays, games, books, and biographies.

THE INQUIRY, *The Fairfield Experiment*. (*Inquiry*, 1927, 74 pages, 40 cents.)

The inquiry believes that through mutual understanding a better feeling may be developed among members of different groups. With this in view, the inquiry organized a group of Protestants in Fairfield, Connecticut, to study aspects of the Catholic faith. A thoughtful priest came in one evening to make clear certain aspects of his faith. The results of the study were satisfactory. In this report the plan of organization, the technique of discussion, and the results attained at Fairfield are given, together with directions for those who might wish to organize similar study groups elsewhere.

JACKS, L. P., *The Magic Formula*. (*Harper*, 1927, 367 pages, \$2.50.)

Twelve brilliant human interest stories, which show the finer side of human nature. Taken from a five volume set by the same author, and grouped together for American publication. It is this kind of popular reading people need.

JACOBS, CHARLES LOUIS, *The Relation of the Teacher's Education to Her Effectiveness*. (*Teachers College, N. Y.*, 1928, 97 pages, \$1.50.)

In a city school system which is recognized as effective, the best teachers and the poorest teachers who had had five to ten years' experience were selected by principals' ratings. They were then studied to determine the influence which their professional training had upon their effectiveness. It was discovered that the number of hours' preparation makes little difference after five years of experience, but that those teachers who had studied materials having direct bearing upon their future work, such

as primary education, general methods, and practice teaching, were likely to be found among the best. The study is inconclusive, and reveals principally the need for further investigation along lines which the author points out.

JOHNSON, ELEANOR HOPE, *School Problems in Behavior*, contributions to a psychological study of character. (*Hartford School of Religious Education*, 1925, 112 pages.)

This monograph contains some good objective material which must be searched out from a maze of details regarding method and techniques of gathering and handling data. Three groups of cases, one of children referred for conduct in a New York City school, a group from the juvenile court records, and a group of truants, were studied and compared with three control groups of non-conduct cases from the school. There seem to be no startlingly new results, although there is some corroboration of previous studies and hunches. The problem groups average somewhat lower in intelligence than the control groups, contain more children who are over age for their grade in school, and more children from lower economic classes. The study deals chiefly with formal data and makes little attempt to discover the attitudes generated in the child by these experiences, which are different for him than for the "good" children.

The monograph is not well organized. Chapters giving objective information and conclusions are separated by chapters on theoretical assumptions. Tables with data are included in the text, but graphs illustrating the tables are placed in an appendix.

JONES, RUFUS M., *New Studies in Mystical Religion*. (*Macmillan*, 1927, 205 pages, \$1.75.)

Dr. Jones' particular type of mysticism is well known through the persuasive exposition of his many books. In these lectures, delivered at Union Theological Seminary, he undertakes to set forth a sane and reasonable experience of the immediate presence of God, and to free this experience from the undesirable factors often associated with mysticism. In the chapter entitled, "Mysticism and Religious Education," he shows how the factual, objective methods of scientific procedure may produce a kind of education which leaves undeveloped the appreciative, poetic, imaginative side of culture. The soul of the classics may disappear under the dry bones of comparative philology and grammar. The inspiration of the Bible may be lost in the collation of manuscripts and the minute discussion of controverted data. He pleads for more attention to the importance of men in our educational institutions who have the mystic's power of insight and the mystic's insistence on the realities of the Spirit.

JORDAN, C. J., *A Short Psychology of Religion.* (*Harper, 1927, 160 pages, \$1.50.*)

The purpose of the author is to gather up the results of the work in the field of psychology of religion and make them available to the wider "thinking public." The sources drawn upon are British, with the exception of James, Starbuck, and Pratt. The functional psychologists are completely neglected. The treatment of material is at least faintly colored by an apologetic tinge.

KNUDSON, ALBERT C., *The Philosophy of Personalism.* (*Abingdon, 1927, 438 pages, \$3.50.*)

In this book Dean Knudson studies personal idealism both historically and as a present philosophy, and shows its superiority to the other current philosophies of the day.

KOLBE, MONSIGNOR, *A Catholic View of Holism.* (*Macmillan, 1928, 103 pages, \$1.25.*)

A book from a Roman Catholic in South Africa, dealing in interesting and critical fashion with the conception of "Holism" which General Smuts set forth in his able volume, *Holism and Evolution.*

LAMSON, ARMENOUIHE T., *How I Came to Be.* (*Macmillan, 1926, 179 pages, \$1.75.*)

First published in 1916, now entirely rewritten and given a new title, this exceedingly interesting little book relates the life processes of a child to the moment of birth. The first chapter is a summing up of human evolution, the second shows the process of fertilization and the laws of heredity, several chapters deal with the development of various parts of the body, and the last explains the process of human birth. The book is written for boys and girls, the author's hope being to inspire in them reverence and knowledge for the sacred functions of parenthood.

LEETE, FREDERICK D., *Christianity in Science.* (*Abingdon, 1928, 387 pages, \$3.00.*)

A book filled with gossipy information about scientists and their discoveries and their utterances about religion. It is a mine of material for an easy sort of apologetics. Unfortunately for the serious thinker all sorts of heterogeneous statements from men widely differing in their conceptions of religion are lumped together to indicate support of a "Christianity" which is nowhere definitely defined.

MAHONEY, C. K., *The Religious Mind.* (*Macmillan, 1927, 214 pages, \$2.00.*)

This book states a theory of religious experience held by many moderate liberals in the church. The author has attempted to present it from the standpoint of conduct and experience rather than of states of mind. Religion is an inseparable part of the whole life experience. It comes to the individual as taught in childhood, as lived in the society of which

he is a part, as conceived and experienced in the face of such crises as illness or death.

The author's conception of religious education is clearly stated. The individual grows, in religion, as in other areas of life. He comes to a point of maturity where he may consciously face a religious ideal and become "converted," after which he seeks to direct his growth consciously in accord with the demands of that ideal. The task of religious education is to bring such influences to bear upon the life as will help it to grow toward this ideal.

While this point of view has been stated many times, the author brings to it a freshness which is wholesome and makes his book well worth reading.

MAIN, WM. H., *Our Bible.* (*Judson, revised 1927, 151 pages, \$1.00.*)

Dr. Main wants people to love the Bible and to have confidence in it. To that end he has described the way it was preserved and translated through the ages, and has cited a number of Assyrian and other documents which agree with it. Naturally he presents only that material which agrees with his point of view; but he makes convincing and attractive use of it.

MAINS, GEORGE PRESTON, *Mental Phases in a Spiritual Biography.* (*Harper, 1928, 256 pages, \$2.00.*)

At the age of 83, Dr. Mains, a well known Methodist leader, describes in delightful literary style the Christian faith which he finds to be in harmony with the intellectual climate of the age.

MASSON, THOMAS L., *In Tune with the Finite.* (*Century, 1928, 266 pages, \$2.50.*)

A heterogeneous collection of essays on various themes, in the attractive style of the author.

MCFAYDEN, DONALD, *Understanding the Apostles' Creed.* (*Macmillan, 1927, 318 pages, \$2.60.*)

The author, an Episcopal clergyman and a professor of history, believes that the Apostles' Creed should continue to be used in the churches. It is necessary, however, to understand it in its historical setting, in order to appreciate its universal nature. If so understood, there should be no conflict with modern outlooks. This book, written in non-technical terms, is intended to supply that historical background.

MCKEEHAN, HOBART D., editor *Anglo-American Preaching.* (*Harper, 1928, 216 pages, \$1.75.*)

Ten sermons, by English and American ministers at the height of their intellectual vigor, brought together in a unit. In his selection of ministers, the editor sought to show likenesses and differences between the preaching of the two countries.

Missionary Education in the Local Church. (*Congregational Ed. Soc.*, 1928, 31 pages, 10 cents.)

The work of the committee on missionary education in a local church is outlined in this pamphlet. Educational objectives to be sought, suggested methods for attaining them, and problems to be considered are all clearly stated.

MORGAN, WALTER AMOS, *The Dreams of Youth*. (*Century*, 1928, 246 pages, \$2.00.)

Dr. Morgan's custom is to tell the children in his morning congregation a story which carries the theme of his sermon, and then to dismiss them to another part of the church. This book is a collection of the stories told. They are beautifully told, with, of course, direct applications to living.

NEWTON, JOSEPH FORT, *God and the Golden Rule*. (*Century*, 1927, 269 pages, \$2.00)

A book of sermons by a famous preacher, vividly written, dealing largely with concrete issues of life.

ODELL, CHARLES W., *A Glossary of three hundred terms used in educational measurement and research*. (*University of Illinois Bulletin*, XXV, No. 28, 1928, 68 pages, fifty cents.)

The three hundred terms here defined were selected from fifteen of the best and most widely used books in the field and from a number of articles. They are limited to educational measurement and research, which means that they refer chiefly to testing and statistical terms and the terminology of scientific standards. For many of the terms, not only is there a discussion of meaning and use, but also one or more library references.

Since religious education is following closely the lead of education in type of research, this pamphlet has value for anyone interested in research in religious as well as in general education. It will assist the technical research worker to standardize his terminology. It will assist the beginner or student in research to grasp quickly some of the tools he must use. And for the layman, it offers the means of making intelligible what the research worker writes.

OSGOOD, PHILLIPS ENDECOTT, *Old Time Church Drama Adapted*. (*Harper*, 1928, 291 pages, \$1.75.)

The theatre is designed for an audience to come and be acted to. The church is designed for a congregation to come and participate in a program. The latter is vastly more effective. Church drama must get away from the theatric. It must challenge the participation of the entire congregation present. It is with this element in mind that the author has brought together a number of ancient dramas for use in the church.

OSGOOD, PHILLIPS E., *The Sinner Beloved*. (*Harper*, 1928, 247 pages, \$1.75.)

The author of *Old Time Church Drama Adapted* has gathered in this volume a number of modern plays suited to children and adults, for use in church or parish house. A prefatory chapter provides a number of cautions needed if the plays are to produce that sense of reverence in players and audience they should.

PARRISH, HERBERT, *A New God for America*. (*Century*, 1928, 268 pages, \$2.00.)

This book rather vigorously challenges just about everything that Protestant, Catholic, and Jewish organizations are now doing. The author is an active minister who believes current Protestantism is failing; that Catholicism, while better suited to the average mind, cannot permanently present external authority in lieu of truth. He believes a new religion in America is necessary, perhaps imminent, but presents many hindering factors. While the author stimulates, he does not always convince. The church, however, will most certainly have to come to grips with many of the crucial problems presented.

PAUL: the Jew. By the author of "By an Unknown Disciple." (*Doran*, 1927, 257 pages, \$2.00.)

A novel describing the life of Paul before his conversion. It begins in a conversation with Gamaliel, and closes with the death of Stephen. Brilliantly written, and with a purpose: to portray the interests, the intellect, the spiritual qualities of the man so vividly that one reading would later understand better the life and work of Paul the Apostle.

PERSON, P. P., and LINDBORG, O. E., *Manual for Daily Vacation Bible Schools*. (*Covenant Book Concern*, Chicago, 1927, 47 pages.)

A first vacation course in a proposed series of three planned for children between five and thirteen years in the Swedish Evangelical group. The course carries a strong biblical emphasis, though not limited to the Bible, and a good bibliography for teachers. Details of the program are largely similar to those of other standard courses.

PRINGLE, RALPH W., *Methods with Adolescents*. (*Heath*, 1927, 437 pages.)

The author has in mind methods for teaching science, history, and other high school subjects. The first three chapters, on "Method in Education," "The Adolescent Intellect," and "General Classroom Procedure" are of real value for teaching the content materials of religion. Regarding character values, the author's point of view is that character development is a releasing process that must be inherent in the whole educational procedure. Teachers will succeed in proportion as they know what adolescents really are and visualize the possibilities of character and personality development before them.

Programs of World Service, First Series. (*National Council of Congregational Churches, Boston, 1927, 25 cents.*)

There is a booklet of programs for primary children, and one for junior children. Each contains four sets of ten minute programs, each set containing twelve sections. There is, therefore, material for a year's teaching on missions or world service in each booklet. Since the primary and junior departments each embrace three years, two more series of booklets will be needed. It is the purpose of the Board to provide these, thereby furnishing regularly brief missionary lessons for six years of the Sunday school. The primary series includes studies of children in Japan, in China, at Ellis Island, and the Indians. The junior series includes boys and girls around the world, Negro neighbors, allowances and earnings and how to use them, and leaders in world friendship. The plan is well conceived and ably carried out.

PURINTON, HERBERT R., *The Achievement of Israel.* (*Scribners, 1927, 218 pages, \$1.25.*)

A very brief account of the spiritual high points in the history of Israel. "What made Israel great," asks the author, and he seeks to answer in terms of her historical relations with God.

QUILLER-COUCH, ARTHUR, *Victors of Peace.* (*Thomas Nelson & Sons, 1927, 89 pages.*)

The stories of Florence Nightingale, of Pasteur, and of Father Damien told in attractive style for early adolescence. At the close of the book is a group of questions and suggested work designed to reinforce the impression gained from reading the stories.

RAINE, JAMES WATT, *Bible Dramatics.* (*Century, 1927, 372 pages, \$2.00.*)

The purpose of this book is to show how young men and women may develop their own dramatizations, using biblical materials. Careful instructions are given for each step in the process, from the choice of a biblical incident which serves as a theme, to the finished production. The dramatic elements are analyzed: plot, character, and emotion. The stage and its setting, lighting, costumes and makeup, are all considered in detail. The process of dramatization is carefully explained. An abundance of illustrative material is given, including a number of dramatizations all ready to be presented. The author has accomplished his purpose admirably, and has given a very useful book.

RALL, H. F., and COHON, S. S., *Christianity and Judaism Compare Notes.* (*Macmillan, 1927, 93 + 117 pages, \$2.00.*)

A Jewish theologian presents the essentials of Judaism before a Christian theological seminary, and a Christian theologian reciprocates before a Jewish seminary. Each presents his faith with no attempt to contrast it with the

other, but in terms of what it means to its adherents today. The two statements are unusually clear.

RATHBONE, ELEANOR F., *The Disinherited Family.* (*Longmans, 1927, 345 pages, \$2.50.*)

Part I of this book examines the prevalent doctrine of the living wage and exposes the distorted economic thinking involved in and the serious social consequences of expecting the wages of the parents to provide entirely for the family.

Part II describes and discusses alternative methods of providing the necessities through family allowances, whether paid by the state, or by insurance, or by employers through the many devices of "Industrial Pools" or "Equalization Funds." Foreign and colonial methods are described. The book was first published in 1924. A new supplementary chapter brings it up to date. Educators have here a serious attempt at facing the facts of the average working family in England.

THE REFERENCE SHELF

JOHNSON, JULIA E., *Academic Freedom.*

JOHNSON, JULIA E., *Child Labor.*

BEMAN, LAMAR T., *Military Training Compulsory in Schools and Colleges.*

PHELPS, EDITH M., *Civil Liberty.*

BEMAN, LAMAR T., *Prohibition.*

(*H. W. Wilson, 1925 to 1927, 110 to 194 pages.*)

These are five volumes from a series of 36 now extant. They are written in the form of debates upon the problems indicated by the titles. There is a brief for the affirmative, one for the negative, a carefully selected impartial bibliography, and numerous reprints bearing upon phases of the problem. Quite a useful means for becoming familiar with both sides of disputed questions.

REYNOLDS, MARTHA MAY, *Negativism of Preschool Children.* (*Teachers College, N. Y., 1928, 126 pages, \$1.50.*)

An investigation to discover what is negativism or contrariness in children from two to five and a half years old, and in what conditions it arises. Refusal to comply with understood requests was the form studied. The author examined 229 children in day nurseries and nursery schools. Negativism was found to be stronger in two year olds than in other ages. There was found to be no correlation between intelligence and negativism, nor did health or sex or educational background appear to have any significant bearing. It may be that the underlying cause of negativism is the struggle of the child to become a personality. The study did not attempt to establish causes or to discover treatment for the condition.

RICHARDSON, CAROLINE F., *English Preachers and Preaching, 1640-1670.* (*Macmillan, 1928, 359 pages, \$2.50.*)

A study of the characteristics of preaching

and of ministers at a time when people were vitally interested in sermons and in religion. The author points out the wide range of interests of ministers, both in the churches and without, and describes the qualities which made them popular with their congregations.

ROBERTSON, A. T., *Some Minor Characters in the New Testament*. (Doubleday, Doran, 1928, 182 pages, \$1.75.)

Biographical studies of a number of persons mentioned in the New Testament. The author has been critically historical in his use of materials, but in his gathering of scattered facts and his illuminating use of them, he has made his characters stand out clearly.

ROGERS, ROSE ANNIE, *The Lonely Island*. (Morehouse, 1927, 223 pages.)

An account of life on Tristan da Cunha, with especial attention to religion. The island is small, in the South Atlantic, inhabited by Englishmen.

SAUNDERS, KENNETH, *The Gospel for Asia*. (Macmillan, 1928, 245 pages, \$2.50.)

A comparison of Jesus with Krishna and Sakyamuni, the one revealed in the Gospel of John, the others in their sacred Scriptures, Gita and Lotus. The author finds much that is common in the three persons and their philosophies of life, but is convinced that India and Japan are coming slowly to find greater value in the historic Jesus, interpreted in their own terms, than it has found in the other two faiths. His task is critically to compare the three religions.

SCHWAB, JEWEL HUELSTER, *In the African Bush*. (Friendship Press, 1928, 130 pages, 75 cents.)

A missionary in active service prepared this course for juniors. There is an order of program for each of ten sessions, suggested worship services and songs, and stories of mission work told for children. A valuable feature of the book is the number of dramatizations suggested, and for which directions are given.

SHRIVER, WILLIAM P., *What Next in Home Missions?* (M. E. M., 1928, 232 pages, \$1.00.)

An experienced board secretary writes illuminatingly on the past of home mission work, when the frontier was the West, and contrasts it with the present, where the frontier is in the underprivileged groups all about it—in the country, in the mountains, in thickly populated city districts, in factory neighborhoods. The story he draws is vivid, and the challenge to Christian churches rings clear.

SLATTERY, MARGARET, *Two Words*. (Pilgrim, 1927, 56 pages, 65 cents.)

Another thrilling little book. The two words are "Yes," "No." Rightly spoken, they make life rich. Wrongly spoken, they lead to despair. Four stories illustrate the point of view.

SLOAN, HENRY PAUL, *The Christ of the Ages*. (Doubleday, Doran, 1928, 184 pages, \$1.50.)

A lucid, effective presentation of standard orthodox Christology. The predominantly theological character of the book makes it suitable for those who identify religious education with indoctrination.

SMITH, G. B. (Editor), *Religious Thought in the Last Quarter-Century*. (University of Chicago, 1927, 239 pages, \$3.00.)

That radical transformations are taking place in all the religious sciences is amply evidenced in this noteworthy survey by eleven conspicuous contributors of the progress of religious scholarship in the last quarter-century. The scholars who survey the different fields of thought are: J. M. P. Smith, Shirley J. Case, Harold R. Willoughby, John T. McNeill, Gerald B. Smith, Edward L. Schaub, A. Eustace Haydon, Theodore G. Soares, Ozora F. Davis, Archibald G. Baker, and Shailer Mathews. The areas of religious study include, the Old Testament, the life of Jesus, early Christianity, the interpretation of Protestantism, theological thought, the psychology of religion, history of religion, religious education, preaching, foreign missions, and social Christianity.

The volume provides an excellent perspective of progress in these fields and indicates the problems which are now central in the attention of scholars. A carefully selected bibliography accompanying each topic constitutes a feature of immense value. This is a book which will be an oft used reference in the library of all men who are attempting to keep abreast of the achievements of the religious sciences.

SPINKA, MATTHEW, *The Church and the Russian Revolution*. (Macmillan, 1927, 330 pages, \$2.50.)

A history of the relations between church and state in Russia, both before and under the revolutionary regime. The volume is purely historical, and the author has very sincerely attempted to remain objective and to document all statements made with original references. Much is said about church politics, and about the political conflicts with the Soviet, but relatively little space is given to the social problems of the churches, and efforts at religious education. Principal attention is given to the orthodox groups and their politics, relatively small space to the non-orthodox groups such as the Baptists which, as the author points out, are gaining very rapidly in members and in influence.

STAFFORD, RUSSELL HENRY, *Christian Humanism*. (Willett, Clark & Colby, 1928, 253 pages, \$2.00.)

A volume of strong sermons inspired by the conviction that the gospel of Jesus is intended primarily to develop human ideals and

noble achievements. Such preaching would reinforce the courage of those who are concerned to correlate religious ideals with wholesome living.

STELZLE, CHARLES, Editor, *If I Had Only One Sermon to Preach*. (Harper, 1927, 319 pages, \$2.50.)

Twenty-one of the great preachers of America made especial efforts to put down the message which they felt was the most vital in their preaching. The result is this volume. It is a vital book. A reader is impressed with the number of sermons on Christ, most of them affirming that vital living depends on vital relations between the believer and Jesus.

STEWART, GEORGE, *Ask Me a Bible Question*. (Century, 1927, 137 pages, \$1.50.)

The catechetical method is effective within limits. This book is one of the effective ones. It is a series of questions on biblical content and history, the answers to which are printed in the back of the book. Many of the questions are trivial, but many are fundamental, the answers to which educated persons might be expected to know.

STREETER, BURNETT H. and others, *Adventure. The Faith of Science and the Science of Faith*. (London: Macmillan, 1927, 247 pages.)

A discussion of fundamental religious problems at the hands of members of a remarkable group which meets regularly for cooperative thinking on important themes. In addition to Canon Streeter, who is the chief contributor, there are essays by Alexander S. Russell, Catherine M. Chilcott, and John Macmurray. The volume is a fine example of openminded thinking. The crux of the discussion is a carefully wrought out defense of the reality of the Incarnation as the focal point in which God adventures into human life.

STRUTHERS, J. P., *More Echoes from the Morning Watch*. (Doubleday, Doran, 1928, 191 pages, \$2.00.)

Stories, well told, for the purpose, the author states, of preparing sermons and addresses to the young. They are, really, profoundly interesting to juniors and to old people as well. Each one has a moral, of course, but the moral is concealed.

TERRILL, ADA THURMAN, *An Outline Course in Bible Study*. (Revell, 1927, 177 pages, \$1.50.)

A syllabus outline of topics which might be followed by a teacher of secondary students. The book avoids doctrinal or controversial questions, and limits itself to the outline of

facts as stated in the Bible. Several appendices give information of use to teachers.

TITTLE, ERNEST FREMONT, *The Religion of the Spirit*. (Abingdon, 1928.)

One expects something stimulating from Dr. Tittle, pastor of the First M. E. Church in Evanston. This, his latest volume of sermons, fully lives up to expectations. Tittle seems to find people. He preaches about the things that matter, and he does it in a simple, straightforward way. That is doubtless why men and women, both older and younger, throng his church. *The Religion of the Spirit* will bring a renewed sense of reality into the religious life of many a person for whom a good deal of the reality seems to have faded out.

TUCKER, JOHN T., *Drums in the Darkness*. (Doran, 1927, 202 pages, \$1.75.)

A missionary to Portuguese Africa writes an interesting account of adventure among more primitive peoples, showing native customs and traits, and including many illustrations of the power of Christianity over their lives.

VEDDER, HENRY C., *A Short History of Baptist Missions*. (Judson, 1927, 559 pages, \$3.00.)

Dr. Vedder attempts to cover the history of Baptist missions, home and foreign, in the light of the racial and social backgrounds of the people to whom the ministry is offered. The task is quite too large for the space available, and leaves the book a rather choppy encyclopedia of only partially related facts. Dr. Vedder's editorial skill has made it readable and interesting, however, and his careful bibliographical lists furnish sources upon which the interested reader may draw.

WALLACE, ARCHER, *Overcoming Handicaps*. (Doran, 1927, 140 pages, \$1.00.)

Fifteen stories of boys who, under severe physical handicaps, made their way to fame and usefulness. A book for boys.

WARD, J. W. G., *Treasure Trove for Little People*. (Doran, 1927, 208 pages, \$1.50.)

Fifty-two interesting stories, many old ones retold, a good many original, for children of primary or junior age. There is a character or religious value in each one.

WEBER, JOSEPH J., *Picture Values in Education*. (Educational Screen, Chicago, 1928, 156 pages.)

An investigation into the comparative values of unaided instruction, instruction aided by stereographs, and instruction aided by lantern slides. Children of different age groups were used in Kansas public schools, and a college group was added. The investigation revealed a strong preference of students for the aided study, and an increased effectiveness in the

grasp of the materials taught with visual aids. The ratio of preference was as great as five to two in some cases, and the increased effectiveness was as high as twenty per cent in some cases. The investigation was made with public school materials, and the learning was factual. One wonders whether similar good results would not follow with at least some of the factual materials of religious education.

WELLS, AMOS R., *Know Your Bible?* (*Wilde, 1927, 135 pages.*)

Another book of Bible questions and answers. There are more trivial questions than

in Stewart's book just mentioned, but there are many the answers to which Christians should know.

WILSON, T., *St. Paul and Paganism.* (*Scribner, 1927, 285 pages, \$3.75.*)

The author studies the world in which St. Paul lived and worked, in order to discover the influences it wielded over the life and the message of the Apostle. He finds the influences are many, but that there must be *added to* his social inheritance the unique contribution of Jesus and of God, which gives vitality to Paul's message and makes it a firebrand of faith.

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Dedication

To The Surviving Members

Of That Band Of Far-Seeing Pioneers Who, Twenty-Five Years Ago, Organized Themselves Into

The Religious Education Association

This Number Of RELIGIOUS EDUCATION Is Dedicated

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Antrim, Eugene M.
Armstrong, Cecil J.
Ayres, Miss Sabra G.
Bade, William F.
Barnes, Clifford W.
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Batt, William J.
Batten, L. W.
Batten, Samuel Zane
Bergen, Abram G.
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Winchester, Benjamin S.
Wood, Irving F.
Wood, Walter M.
Woolley, Mary E.
Zenos, Andrew C.

The 1929 Convention*

Character a Community Responsibility

One of the duties laid upon the Advisory Committee is to plan for the annual convention of the Religious Education Association. Early last spring the Committee drafted the first outline of the program for the 1929 meeting. This was sent to a number of individuals not members of the Committee, and suggestions invited. Many replies were received. A new program was then prepared embodying many of the changes suggested. This second draft was submitted to a number of persons for their criticism. With the second set of replies before them, members of the Advisory Committee spent a day in drawing up the details of the program which they finally accepted for the Des Moines Convention.

To the reader of the above statement it may seem that the Committee has not known its own mind as to the theme of this meeting. Such, however, is not the case. From the beginning the Committee has agreed, first, that the theme should center upon individual character development as a community function or responsibility; and second, that the program itself should not be merely or in the main presentation of opinions, but should as far as possible be based upon facts presented by competent persons. The program as it now stands is in entire harmony with this idea of the Committee, and at the same time includes suggestions made by various specialists. Its success will depend largely upon the selection of participators. It is quite possible that in some details it will yet be modified to fit particular speakers. However, unless the unforeseen arises, the main theme will be kept as it is here outlined.

The problem of Character as a Community Responsibility suggests three main questions as subdivisions:

First: What are the leading facts bearing upon character development, within community units?

Second: How well does current theory of character development and religious education stand up under the test of community organization as it exists and the quality of character emanating from it?

Third: What changes in community organization, character development theory, or religious education theory, do present factors seem to justify?

The answer to the *first* should be provided by the use of the most scientific instruments known to social science. The use of these instruments in the hands of competent persons should result in a sort of moral geography, an objective descriptive picture of the actual facts by different community units, as they affect the character development of children and youth living within these units. It is hoped that the program will provide such a picture in accurate objective form, presented as facts sufficiently representative to be used as a basis of conclusions—not for the purpose of verifying or disproving any existing theory of character or religious education.

With the above well done, one may well raise the *second* question. How well are theory and practice of character development and religious education meeting the situations as revealed by these facts? Again, this should be considered not as a defense nor an attack, but an attempt at careful checking with reality.

Finally, if changes in theory or practice need to be made they should be thus revealed. Furthermore, the very revelation of their need will tend to give an index of the character of what the changes should be. The *third* phase should point the way to a more effective organization of present factors within community organizations that are working for proper character development.

The convention program has been outlined in conformity with the above, along the following lines:

*The Convention meets in Des Moines, Iowa, April 3-5 (Wednesday to Friday), 1929.

Wednesday Evening (Opening Session):

Reports from sociologists and from social religious workers describing community units objectively. A critical summary of their findings is to be prepared for use in the following session.

Thursday Morning:

Presentation of the summary of the preceding session and a continuation of the same theme. From the two sessions should crystallize ideas of what "communities," "aggregations," "groups," etc., are as they affect the main problem; what social forces seem uppermost in their influence upon individual development; and the relation of these forces to personal character "disorganization."

These first two sessions call for an array of program talent capable of presenting surveys, case studies, and statistical studies, to give clarity to the concept "community." Both method and content of such studies would be included, thus making the research element an integral factor in the total program.

Thursday Afternoon:

With the objective data in hand, as previously presented, the next consideration would naturally be major institutions within the community that should be considered. To illustrate, it would not be character education in the schools, but the program of character education in the schools and its relation to other programs having the same purpose in the same communities. Possible divisions might be:

1. The family. The changing American family in relation to the main theme.
2. The church. What are the real issues before the church as an institution for character education in a community?
3. The school. What is being done within the schools and in coordination of effort?
4. Police and courts. Are they penal and correctional, or educational agencies as well?
5. Business institutions. What sort of "character" do business men want?
6. The press. Is it responsible to the community? What is its contribution to the "character process"?
7. Movies and other recreational agencies. Recreation or commercialization?

Thursday Evening:

Now come back to the individual. In the light of the facts disclosed above, what is involved in the individual's struggle for moral growth? What community factors help; what hinder? What are modern rabbis, priests, pastors, and other religious workers doing to help meet the problem of individual moral struggle in a modern changing community?

Friday Morning:

The individual as influenced by the environmental factors in the community, particularly by the institutions touching him. Attention should be focused on his struggles for adaptation, and their relation to group and community experiences.

Concrete material should be presented by sociologists, psychiatrists, religionists, educators, and others. These studies might well focus upon particular age groups.

Friday Afternoon:

Continuation of *Thursday Afternoon*, possibly centering on age groups dealt with by institutions, such as pre-school, high school, adult group, etc.

Friday Evening:

What sort of character or religious education is adequate for today? What lines of research would seem to be most fruitful? What fundamental commissions should be working through the Religious Education Association? Eminent religious workers will be invited to participate in this program.

R. A. KENT,
Chairman of the Advisory Committee.

THE AUTHORS

It is interesting that of the twenty-five members of the Association whose contributions make up this issue, fourteen were charter members—President Eiselen of Garrett Biblical Institute, President Falconer of the University of Toronto, Professor Horne of New York University, Graham Taylor of Chicago Commons, Dean Mathews and Professors Soares, Willett, and Smith of the University of Chicago, Frank Knight Sanders of the Committee of Reference and Counsel of the Foreign Missions Conference, Professor William Adams Brown of Union Theological Seminary, now President of the R. E. A., Professor Coe, formerly of Teachers College, now retired, B. S. Winchester of the Federal Council, Herbert W. Gates of the Congregational Education Society, and Professor Sisson of Reed College.

The other authors are younger in the Association—Professor Harrison Elliott, '12, of Union Theological Seminary, J. L. Lobingier, '15, of the Congregational Education Society, Professor McKibben, '19, of the University of Pittsburgh, Professor Myers, '10, of Hartford Seminary Foundation, Professor Sheridan, '12, of Ohio Wesleyan University, Dean Weigle, '14, of Yale Divinity School, Raymond A. Smith, '27, Director of Religious Education at Winston-Salem, N. C., Henry H. Meyer, '07, Editor of Church School Publications for the M. E. Church, J. M. Wolfe, '25, Superintendent of Diocesan Schools of the Archdiocese of Dubuque, President Clippinger, '08, of Otterbein College, and Professor Betts, '19, of Northwestern University.

Five of the authors have been Presidents of the Association, and nine of them are now members of its Board. All are actively engaged in the immediate processes of religious and character education.

PLANS FOR THE AUTUMN

Religious workers have long considered the place of the church in the expanding life of society. The interests of people are broadening, their basic philosophy of life is changing, civilization is being modified more rapidly than ever before. The church of the last generation is plainly not adequate to the tasks of this one. The next three issues of *RELIGIOUS EDUCATION* will face this large problem in a way it has never yet been faced.

In the October issue we shall study the changing interests of modern communities and their implications for religion. Changing interests in education, character formation, prosperity, and leisure time will all be frankly discussed, as well as the changing conception of authority, the diminishing use of fear in religious education, and the growing tendency to rationalize religion. These changing interests of people have vital significance for religion.

In November we shall find how particular churches in particular situations are attempting to meet the challenge raised by these expanding social interests. We shall seek to answer the question "What is religion, after all?" and the more spicy question, "How far do the churches' processes of religious education really make people religious?"

In December we shall present a series of articles on "Rethinking the Tasks of the Church." What, in the light of the changing interests of people, and the efforts churches here and there are making to meet the situation—what is the task of the church with respect to industry, to missions, to higher education, to worship? What is the fundamental task of religious education? of preaching? What about youth programs in the churches? What is the mission of Judaism? and of the Catholic Church in the United States?

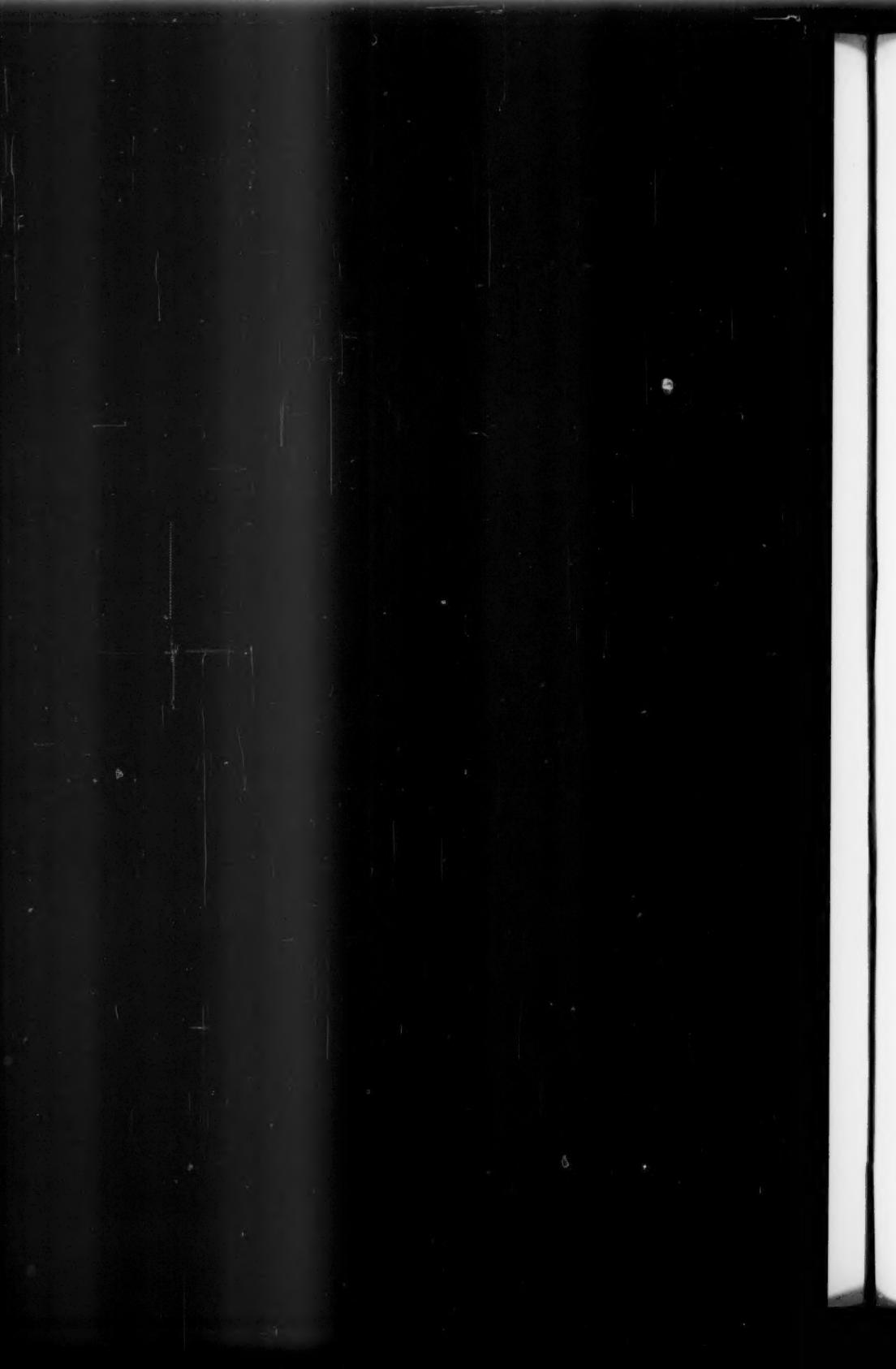


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Y

CONFessions OF FAITH IN THE R. E. A.

FREDERICK C. EISELEN, '03

NEWCOMERS in the field of religious education can hardly understand conditions existing at the beginning of the century or the remarkable progress during the past twenty-five years. A quarter of a century ago interest in religious education was limited to a relatively small number of enthusiastic pioneers; the church in general showed little or no concern. Then came the proposition to create an organization for the purpose of extending the confidence in educational processes and methods as effective means of establishing religion as a vital force in individual life as well as in social relationships. With my interest in religion and in education it was perhaps only natural that I should become a charter member of the Religious Education Association.

During the past twenty-five years the Association has passed through trying experiences. Sometimes it prospered, at other times it was not far from disaster; sometimes it was inspired by clearly defined objectives, at other times it seemed to drift rather aimlessly. But in spite of various ups and downs, no unbiased observer can deny it a most important part in the present day widespread interest in religious education. It furnished opportunity for fellowship and discussion; it carried on research and surveys which helped to place religious education on a sound educational and religious basis; it assisted in intelligent promotion, and rend-

ered many other services of tremendous help to those who labored in the field and to those who were beginning to appreciate the far-reaching significance of religious education. At no time have I been disposed to withdraw from the movement.

My faith in the future of the Religious Education Association is stronger than ever. Surely, it is worth while to have an organization in which men and women of all faiths can meet for discussion and interchange of opinion relating to religious education. The Association being a voluntary organization of individuals can offer a free platform uninfluenced by the fear of injuring institutional or denominational interests. Much of the pioneering work which still needs to be done is of equal interest to Protestants, Catholics, and Jews, and in many instances the work can best be done through cooperation on the part of these various bodies. An independent agency is in a better position to exert effective influence in promoting religious education in the field of general education and in institutions of higher learning.

Consequently, while I believe in denominational and interdenominational agencies in the field of religious education and am personally related to several of these, I believe in the Religious Education Association and its distinctive responsibility and expect to continue my interest and membership in the years to come.

HARRISON S. ELLIOTT, '12

IF THE editor's questions are to be answered frankly and honestly, a personal reply is necessary, for the relationship with the Religious Education Association, for those who give their lives to religious education, is intimately involved with their professional experience.

I joined the Religious Education Association soon after undertaking professional responsibility in religious education, because I received my training, as did most individuals entering religious work at that time, in a theological seminary where there were no specialized courses in religious education. My consciousness of ignorance and my need for help led me, pending an opportunity for specialized study, to join an association which put me in touch with the thinkers and the thinking in this field. For a beginner in religious education, an annual gathering of the Association was the quickest and most effective way of coming into direct contact with the leaders in the religious education movement, and the convention and the magazine furnished opportunities for study and growth.

Soon I discovered Doctor Cope's willingness and desire that the sectional and inter-sectional meetings should be used as clearing houses for the consideration of important field problems. Consequently the Association next proved of great help in making possible joint consideration of related problems by those interested in academic and voluntary religious education in the colleges and universities. This opportunity for those professionally related to any field, even though representing different organizational approaches, to meet together informally and unofficially for the consideration of common questions was a great service.

I have stayed with the Association,

first, because it is the one medium in the country where it is possible frankly and without any sense of organizational limitation to consider the problems of religious education and thus open the way for future developments; and second, because it offers a fellowship with all those interested in character development and in education in religion, both those of the various religious faiths and those who have no ecclesiastical connection.

I believe in the future of the Association because recent developments show that it is adjusting itself to its present opportunity. The convention of 1922, which gave its attention to Week-Day Religious Education, marked a transition in policy. That convention considered a problem of general and important interest to religious education. Provision was made for the preliminary investigations necessary for intelligent consideration of the problem at the convention. The discussions were thrown open to all those directly interested and concerned.

There is need for some medium through which important general problems in religious education may be attacked unitedly, on the basis of research and experimentation, but with sufficient discussion through the magazine and in sectional and national gatherings so that some progress may be made nationally and cooperatively toward their solution. If the Association serves in this way, it competes with no other agency and fulfills a needed and most important function. A service closely related to this, and indeed contributing to it, is in being an agency for clearing experimentation and research in religious education and in planning strategically for the same. It is in furnishing a medium for this united and cooperative attack upon the important problems of religious education by all those interested that the future of the Association lies.

ROBERT A. FALCONER, '03*

IT HARDLY seems possible that twenty-five years have run by since first I joined the Religious Education Association. When it was inaugurated by President Harper I hailed its advent as providing the opportunity of a reasonable and reverent discussion of the problems in regard to religious education which were then becoming very insistent. There was need of direction being given by those who were competent scholars and devout men, who at the same time had a new method of approach to the Scriptures. The Association seemed likely to afford an opportunity to a great variety of people to express their views accordingly without being compelled to agree with those of others who may have had a different method of approach.

In so far as I am able to judge, I should say that the Association has been effective during these years in quietly in-

fluencing opinion and helping the younger generation to adjust their religious ideas to the new environment in which they have found themselves placed. Also, the importance of studying educational methods in the religious sphere has been impressed upon a large number of earnest minded people. The views expressed in conference and in the organ of the Association have sometimes seemed extreme to many, but at least they have had the advantage of frank and free discussion. It is probable that thereby many new and valuable suggestions have been adopted. On the whole a decidedly constructive attitude characterizes the Association in general.

On looking to the future one may only hazard the conjecture that the greatest advantage will come through patient discussion in small groups of such problems as may emerge and of such methods as may be proposed for the improvement of religious education.

*From a personal letter addressed to the editor.

HERMAN H. HORNE, '03*

IT IS WITH pleasure that I recall at one of our first meetings personal touch with President William Rainey Harper. It was a thrill for a youngster like myself at that time to have a really great man introduce himself to me. You can imagine how glad I was to have harkened to the call for the organization of an association making possible such a personal contact as that.

My graduate training in philosophy had left me convinced of at least two things: (1) the value and reality of religion in life, and (2) the need for a more thoroughgoing study and consequent knowledge of religion in order that it might become a more effective instruc-

ment for personal and social growth. Thus I came to be associated with the Religious Education Association.

During the intervening years the Association has been making constant and valuable contributions to our knowledge of the place of religion in life and to our technique in cultivating religious attitudes. For this reason I have stayed with the Association.

In the days that are ahead of us with our rapid growth in scientific knowledge there is the more need that the religious evaluations of life should be felt and practiced. Pardon me for expressing the conviction that the Association, in its devotion to the advancement of scientific knowledge of religion, must not substitute the scientific attitude of description

*From a personal letter addressed to the editor.

and explanation for the religious attitude of appreciation, evaluation and, I may

add from my own standpoint, the sense of contact with the Infinite.

JOHN LESLIE LOBINGIER, '15

THIRTEEN years ago I joined the Religious Education Association because I believed in religious education. During a short experience of seven years in the pastorate, I had gradually arrived at the conviction that religious education is the church's most important task as well as its brightest hope. With that conviction, I coveted the opportunity of some kind of association with others of like mind and viewpoint. There seemed to be but one organization through which such fellowship could be realized. The Religious Education Association had to its credit a dozen years of worthy history, a good journal, a religious motive, an educational ideal, a free spirit, and a forward look. It was, therefore, a privilege to become a member.

While my part in the Association has not been significant during these years, it has been whole hearted. I have tried to work in it so far as time and opportunity permitted. I am inclined to revolt at the idea of belonging to anything as a merely passive member, and on this principle I have tried to give at least some time and thought and effort to the Association's tasks. No one could thoroughly believe in religious education without wanting to help promote it, and the Association has been a unique channel through which to work. Those who are active in such agencies need not magnify their unselfishness in service and their altruistic spirit; for invariably what they

do means as much to themselves as to the organizations in which they serve.

Coming to the present and the future —why do I believe in the Association now? The task of religious education is as important now as it ever has been. Many improvements have been made and many conditions have been altered during the past quarter of a century, but the need for emphasis upon religious education is perennial. There are other agencies in the field with greater financial backing, others with larger constituencies. These are important and demand our support. No other agency in the religious education field, however, is so free from sectarian or other types of control; no others have the same freedom for pioneering. That is the second reason why I believe in the Association today. There is also a third: As long as the R. E. A. remains the kind of spiritual force it has been during most of its history, I shall believe in it. It may be large or small, both in membership and in budget; that is secondary. It may publish much or little; it may conduct research on a wide or a narrow scale; these too are secondary. Its highest value appears as it helps to develop an atmosphere, to be an inspiration to workers, to serve as a bond of fellowship, to be a free and fearless forum. As long as it continues to conceive its primary task in this spiritual realm, I shall believe in it and consider membership in it a privilege.

FRANK M. MCKIBBEN, '19

IN 1919 I discovered the Religious Education Association. Before the Boston Convention I did not know that there was such a movement as this Association represented. I attended some

of the sessions at Boston and made further "discoveries"—an open forum for the discussion of the vital questions and problems of religion and religious education in unlimited manner—a fellowship

of those particularly interested in this phase of the Kingdom program—an opportunity to share with others in the study of the task of the church and society in the field of religious nurture.

Each year of contact with the Religious Education Association has resulted in a greater challenge, a deeper loyalty, and a richer fellowship; a greater challenge to face squarely and fairly the task of thinking through the nature and scope of a program of religious education which will guarantee as far as is humanly possible a righteous social order; a deeper loyalty to the open minded, scientific approach to the study of the nature of religion and the formulation of a theory of religious education growing out of such a study; and a richer fellowship of those drawn into association because of common interests, mutual devotion, and similar problems. I know of no other organization in the field of religious

education that offers such an opportunity for fellowship on such a democratic, open minded, and stimulating basis.

The Religious Education Association is a very young organization in spite of its quarter-century of service. It is forward looking and progressive in spirit. It is making an earnest effort to redefine its task. It is endeavoring to enlarge its vision. It is trying definitely to challenge non-Protestant leadership to cooperative thought and activity in this field. Its magazine is becoming increasingly stimulating and helpful. I believe that the Association is standing on the threshold of an even greater quarter-century of leadership than the past has been. It is going to help in a very significant way to write the history of religious education of the next few decades. I count it a rare privilege as well as a real responsibility to share in a small way in the future of such an organization.

A. J. WILLIAM MYERS, '10

MY COMPELLING reason for linking up with the Religious Education Association was that it represented a great new venture. It was a launching out on the uncharted sea in the conviction that there were new continents to be discovered. It represented the association of those who held at least these convictions, however widely they might differ in their particular interpretations: (1) That God is dependable; (2) That the universe is fundamentally spiritual and moral; (3) That human nature and human intelligence are worthy of being trusted; and (4) That there are principles of moral and religious growth as definite and clear cut as the laws of nature and that progress would be made in proportion as these were understood and worked with intelligently.

This conviction that principles of moral and religious growth and development obtain, that they can be discovered, and

that religious leaders can work in harmony with them as the agriculturist, astronomer, and engineer have learned to do with material forces, seemed to afford a way of escape from stalemate, from merely trying to hold on to the old, from interminable "devices." If intelligent understanding of these principles promised anything like the advance in religious education that a similar grasp of scientific principles or laws had already done in a hundred other fields, then religious teaching was on the edge of a positive, constructive period with unlimited possibilities. Any just appraisal of what has been done in twenty-five years will show that that faith has been more than justified.

Again, the Religious Education Association suggested that religion and education, which seem to belong together, might be brought into closer harmony to the great advantage of both. In this there

was no attempt to bring one under the dominance or control of the other. One of the watchwords came to be "To inspire the educational forces . . . with the religious ideal"—and "To inspire the religious forces . . . with the educational ideal."

The Association, further, provided common ground for all faiths and creeds. Here Protestant, Jew, Catholic unite because of the common interest in religious and moral character development.

For yet another reason the Religious Education Association attracts. It is a place where one may think aloud, as in his own home, knowing that there is no danger, however widely he may differ from others, of heresy hunting or of abuse. Other points of view may be presented and put sharply, but the underlying motive is the search for truth. Out of frank speaking and diversity of opinion the hope is, not that things will be kept

as they are, but that there may be continuous reinterpretation, discovery, progress.

As a matter of interest it may be stated, for it is not generally known even by the members, that except for the staff or secretariat, everything is done for the Religious Education Association voluntarily. No one has ever received money for articles for the magazine, for addresses, or for committee work.

Since the organization of the Religious Education Association substantial progress has been made in religious education. The movement has been in the direction of its venture of faith. But it still represents the advance line, the cutting edge. It is still a pioneering agency. It still believes there are continents to be discovered. This must be its attitude if it is to continue. Its watchword is ever "Sail On! Sail On! And on!"

HAROLD J. SHERIDAN, '12

I JOINED the Religious Education Association because Professor Coe brought the magazine and the Association to the attention of his classes in Union Theological Seminary and it seemed to me advisable to keep in touch with publications and organizations in the field.

During the years, the Religious Education Association has given more to me than I can possibly repay. The conventions that I have been able to attend have been times of pleasant fellowship with fellow workers. The magazine, at first bi-monthly and more recently monthly, has brought presentations of facts and opinions that have been highly valuable. From the standpoint of personal advantage alone the annual membership fee has always been an excellent investment.

I believe that the Religious Education Association has a real future. In addition to the fact that the magnitude and

complexity of the task of religious education calls for a variety of instruments and approaches, the Association has a peculiar advantage in the fact that it is entirely a voluntary organization and is in no sense representative of other organizations or groups. Its limitation in this respect gives it a freedom that is decidedly desirable. Of course, this fact keeps it from doing work that needs to be done and for which other organizations are needed, but it permits a certain adventuresomeness that is essential to the progress of the whole movement for religious education.

I believe that the need for the distinctive contribution of the Religious Education Association is greater today than ever before in its history. May its fine traditions and spirit characterize its life in the next quarter century as it has in the past.

EDWIN D. STARBUCK, '03

THE Religious Education Association was established—I know that many of us held this profound conviction—in order to develop intelligent insight into the workings of religion in human life and with the determination to proceed more intelligently in cultivating the religious impulses in children. Religion has always been the victim of two ungodly tendencies. The one is to trust implicitly one's intuition and to develop in the direction of sentimentality; the other is to solidify in conventions that become relatively meaningless. It is only through intelligent insight that these evils may be obliterated.

We were a cheerful army of high-minded dreamers. We imagined that a "science" of religious education was almost in sight—certainly just around the next turning of the road. It was difficult to live up to the ideals we had set for ourselves. We demonstrated the eternal fact that it is so much easier to dream than to achieve, to talk about what we

are going to do, and under heaven ought to do, than to work. In spite of that very human failing the Association has been pretty true to its ideals.

It is possible that the organization came prematurely in the natural course of events. There was not developed as yet much of a technique for the scientific study of education in general, much less of religious education. Those who were capable were too busy preaching or teaching or pot-boiling to settle down to highly disciplined researches in this most important and relatively unexplored field. It has taken about two decades after the formation of the Association to discover and begin to use technique for the scientific study of religious phenomena that are clean-cut, objective, and fool-proof.

It is a tremendously significant thing for the organization and for the history of the world that the R. E. A. has become the wise counsellor of students and the instigator of research in the science of religion and religious education.

GRAHAM TAYLOR, '03

MY FAITH and hope for the organized religious education movement ripened in this way. Born and brought up in the old Reformed Church in America, the nurture of a Christian home and of a teaching church was my birthright. And I grew into the Christian consciousness and life with no remembrance or evidence of when or how it began other than the fact that being alive proved that I must have been born.

But when at work upon the hardpan of Hartford, Connecticut, quarrying from its sidewalks a congregation for my empty church building, down town on the main thoroughfare, I found so many who had been deprived of religious nurture, that personal and pastoral evangel-

ism became my first duty in telling them the Good News. This I did wherever I could find those to listen. As they would not at first come into the church I went to them, preaching on the streets and on the baseball grounds, speaking and personally appealing to prisoners in the jails and at the state prison.

Back to the church many followed to meet me in the privacy of my office and then to enter the good fellowship of its Yoke Fellows' Room. There I found that nurture must soon begin and continue if they were to stay evangelized. Even so, despite our most vigilant watch and care to safeguard them from temptation, and notwithstanding our best efforts to nurture their new born life, yet two

experiences called aloud for an earlier nurture and for the evangelizing of surroundings as well as of the soul. Results in most of these brightest experiences proved disappointingly negative. So many of these truly converted men came to be known by what they did not do since their conversion. This, to be sure, accredited the reality and power of the faith that transformed them to this extent. But the affirmative traits of character revealed their rootage in a soil that had been prepared for the seed by cultivation in youth, however defective or scant it may have been. The wrecking of hope for those who had as sincerely desired to leave their old ways for the new life as I did to have them do so, emphasized the necessity of an evangelism that should be no less personal for seeking to evangelize conditions adverse, and often subversive, to the aims and hopes of the Christian faith. Thus was borne in upon me the need of a social salvation in order to assure the salvation of the soul.

While the bright lights of hope prevailed over the dark shadows cast by these very hopes, and always were sufficient to move me to try again and dare to fail, yet such were the stress and storm of the struggle and so perilous was the jeopardy of those born "out of due time," that I was thrown back upon two courses of action; first to increase the

nurture efforts and facilities at the church so as to keep as many as possible of the children and youth from wandering into that "far country," from which it is so much harder to get men and women to come and stay out; and then to teach the ministry and the membership of the churches that before, after, and above all, evangelism, the religious nurture of children, and the socializing of religious education, are the hope alike of the church and the world.

Opportunity to do so came with my call to the professorship of Practical Theology in the Hartford Theological Seminary, where I based my pedagogical courses on Horace Bushnell's pioneering volume on *Christian Nurture*. Only since my teaching and practice were transferred to the Chicago Theological Seminary and Chicago Commons has religious education been equipped with the findings and methods of child psychology, psychiatric measures, and the sociological sciences and arts.

Because the Religious Education Association functions in all these ways which assure a realization of religious hope and Christian ideals, such as have been attained only by nurturing the spiritual life, I became one of the founders of the Association and have stayed with it ever since, believing that the future belongs to the great cause which it serves.

LUTHER A. WEIGLE, '14

WHEN I BECAME a member of the Religious Education Association, I was professor of philosophy and dean of Carleton College. I joined it because I was becoming increasingly interested in religious education, and because I believed in the aim of the Association: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal

of religious education and the sense of its need and value."

The specific experiences which led to my decision to become a member of the Association were two: I had written a textbook for the training of teachers in the Sunday school, and had been much helped by reading the proceedings and reports of the Association; and I had served as a member of its Commission on Graded Worship, under the chairmanship of Dr. B. S. Winchester.

I have continued to be a member of the Association, and expect to maintain that relation and take an active interest in its work, because I continue to believe in its aim as stated above, and because I believe that the Association has made and can make important contributions to the realization of that aim.

That the Religious Education Association is no longer alone in the field, is evidence not of the failure, but of the success, of the group of pioneer spirits who organized it twenty-five years ago. It is now but one of the organizations devoted, in one way or another, to the aim they formulated. Doubtless the great majority of its members belong as well to one or more of these organizations. I have given an increasing amount of time, for example, to the work of the International Council of Religious Education, the International Lesson Committee, the Commission on Christian Education of the Federal Council of Churches, and the Committee on Spiritual Training of the National Congress of Parents and Teachers.

Can these and like organizations take the place of the Religious Education Association? Is its work done? To that question I would return an unhesitating "No." But when asked just what is the distinctive characteristic of the Association, which is possessed by no other organization in the field and is of such value that it must not be lost, I do not find so

ready an answer. I cannot accept as distinctive some of the characterizations that have been used in recent discussions of the place and functions of the Religious Education Association.

We have been told, for example, that its distinctive characteristic is its "freedom," its readiness to do "pioneer" work, its "scientific" spirit and method, its ambition to undertake "research." These are admirable characteristics, but they are not distinctive. I find them all in other organizations with which I am associated.

The characteristic of the Religious Education Association which most impresses me is the fact that its membership is unselected. Unselected, that is, except by the single factor of interest in the general subject of the relations of religion and education. Presumably, therefore, it brings together into open forum views as heterogeneous as citizenship itself. Actually, of course, that is not always the case; certain factors of selection operate unintentionally, even unconsciously. Yet I think that what I find to be most characteristic of the Association is its persistent keeping before me the complexity of the total situation, the diversity of public opinion and practice, and the depth and intricacy of the issues involved. I prize its fellowship as much for its revelation of differences as for its discovery of agreements.

THE INCEPTION OF THE RELIGIOUS EDUCATION ASSOCIATION

SHAILER MATHEWS

IT DOES NOT seem twenty-five years since some of us worked days and weeks over the summoning of that remarkable convention with which the Religious Education Association began its career. Like so many other significant things in the educational world, it owes its origin to the far-seeing mind of William Rainey Harper. For a number of years he had been increasingly interested in popular Bible study and, among other undertakings, had founded the American Institute of Sacred Literature which today is associated with the University of Chicago, still under the direction of Miss Georgia L. Chamberlain. In 1895 he organized the Council of Seventy, a body of seventy biblical teachers in the leading educational institutions throughout the country. The purpose of this Council was to associate biblical scholars closely, to encourage biblical teaching, and to extend and direct the work of the American Institute of Sacred Literature. It was also to conduct, through special committees, such investigations as it might wish to undertake. The body was non-theological and included the outstanding biblical teachers of its day.

President Harper became closely identified also with other educational institutions, particularly the National Education Association and the school board of Chicago. These relations united with his life-long interest in biblical study and led him to consider religious education as related to the Sunday school. He became super-

intendent of the Hyde Park Baptist Sunday school, with Dr. Ernest DeWitt Burton as Director of Education. No sooner had he come in contact with its actual agencies than he saw how far religious education was lagging behind other educational movements, and through the Council of Seventy he undertook an advanced step.

The first action, as far as I know, was taken August 20, 1902, when the Senate or Executive Committee of the Council of Seventy held a meeting in Chicago to consider informally whether the time had arrived for undertaking a general movement toward the improvement of religious instruction in the United States. Religious instruction, it should be borne in mind, at that time was essentially a study of the Bible, and the Council of Seventy was itself organized "on the basis of a belief that the Bible is a unique revelation from God." These facts should be borne in mind if the history of the Religious Education Association is to be properly understood, and the development of its interests fully appreciated.

As a result of this meeting of the Senate of the Council of Seventy, President Harper sent out a letter to several hundred leaders in the field of religion, asking whether the time was ripe for such a movement. More than two hundred letters in reply were received and there was a practically unanimous opinion that conditions were right for undertaking an ad-

vanced movement in the field of popular religious education, which in those days meant primarily the work of the Sunday school.

A meeting of the members of the Council of Seventy was held on October 13, 1902, and it was decided to issue a call for a convention to be held in Chicago the following February. The call was issued by the Council of Seventy and a general committee was appointed to make arrangements for the convention. President Harper was Chairman of the Program Committee and, as was natural, his genius for organization was the central factor in the success of the undertaking.

It is not without interest, for us who are associated with the American Institute of Sacred Literature, to recall that all of the proceedings which led up to the holding of the convention, February 10-12, 1903, were carried on by this Council of Seventy which, a few years later, went out of existence leaving the American Institute under the administration of the University of Chicago. One official document was issued in November and another in January. Large committees were appointed on Program, Invitations, Finance, Publicity, Arrangements, Transportation, and Entertainment. The list of names on these committees reads like, to paraphrase Jefferson's words, "A list of educational demi-gods." And no small measure of the success of the entire movement was due to the fact that the convention was summoned at the insistence of outstanding men who, from the very start, cast in their influence with the new movement.

The total expense of the convention was, I might add, \$2,285.00, which included a deficit with which the Religious Education Association began. This money came from a large number of givers, there being only one single gift as large as \$150.00.

I count it one of my greatest good fortunes that I was of the little group,

the others of whom were Professor C. W. Votaw, Miss Chamberlain and Professor H. L. Willett, who worked out the details of the convention. One got a new perception and admiration for President Harper's powers, his openness to all sorts of suggestions, his utter lack of anything like dogmatism. Every detail was considered with the utmost care. Especially was this true in the case of program.

The situation was rather electrical because the International Sunday School Association naturally felt itself, to some extent, brought under criticism by such a movement. Its representatives were inclined to be somewhat suspicious of the effort on the part of those who had not been associated directly with their organization, to undertake the criticism of the existing curriculum and, in fact, the whole idea of the ungraded lessons. It should be borne in mind that at the time the Religious Education Association was organized the Sunday schools almost universally had ungraded lessons, about the only exception being those of a so-called Blakeslee system, provided by the Bible Study Union.

It seemed of the utmost importance that the convention be carried on in a scientific rather than critical spirit and great care was shown in the selection of persons whose addresses would preclude possible misconception and irritation. It happened that it was judged by our little committee that I should prepare the paper on the curriculum. The result is to be seen in the volume of proceedings. I do not claim any great originality, for the paper is really an exposition of the general principles which President Harper and Professor Burton and, to some extent, myself, were working out in the Hyde Park Baptist Sunday school, and in the series of Constructive Bible Studies. I think we were under obligation to the discussions of St. John and Pease.

The first convention probably has never

been equaled by any subsequent meeting of the Association. The first great session packed the Auditorium, and in the series of meetings there were addresses by President Angell of Michigan, President King of Oberlin, President Faunce of Brown, President Rush Rhees of Rochester, Professor Mackenzie of Chicago, Professor John Dewey of Chicago, and Dr. F. E. Clark. President Butler of Columbia was to have spoken but was prevented by the illness of Mrs. Butler and his place was taken by President Harper, who laid down, in characteristic fashion, twenty propositions in the field of religious education.

An examination of the records of the

meeting will impress upon anyone the profoundly significant character of the movement thus inaugurated.

A second generation of those interested in religious education has arisen, and the idea of curriculum has been vastly broadened from that of the study of the Bible as a revelation of God. Interest in psychology has largely replaced interest in biblical study (a change not without its losses) and the international Sunday School Association has disappeared in the most truly scientific International Council of Religious Education. But all these changes were yet to come, and were to be in no small way dependent upon the influence of the Religious Education Association.

HISTORY OF THE RELIGIOUS EDUCATION ASSOCIATION

THEODORE GERALD SOARES

BACKGROUND

The last quarter of the nineteenth century was a period of popular religious enthusiasm among young people. It was the time of the big Sunday school, recruited with brass bands, processions, picnics, rewards, contests; carried on in enthusiastic assemblies. It was the day of the Young People's Society, which spread over the country like wildfire, developing large prayer meetings, where young people gave testimonies after the manner of their elders in the church prayer meeting. The conventions elaborately worked up attracted thousands of delegates and became great summer excursions. The Young Men's Christian Association was putting its emphasis on the big Sunday afternoon gospel meeting at which again the criterion of success was numbers, enthusiasm, and requests for prayer. The Student Volunteer

Movement was calling upon the devotion of college students, who were offering themselves by thousands to "evangelize the world in this generation."

The religious activity looked highly successful. Newspapers carried the Sunday school lesson every week; great classes in the cities were held downtown to give the lesson to busy teachers who would in turn carry it to their classes; young people were pledging themselves to attend and to participate in the Sunday evening meeting, and a large majority of them were keeping their pledge. There was devotion, zeal, religious faith. Yet it did not seem to be very effective. Whenever the high pressure system was lessened attendance declined, pupils left the Sunday schools, volunteers for foreign missions gave up their pledges.

Thoughtful leaders felt that the whole movement was wanting in depth. It

lacked body, content, meaning. It was depending upon excitement rather than upon understanding and purpose. A new understanding of religion and especially of the Bible, had developed, of which these popular movements were unaware. Everything was built upon the view of biblical sufficiency and infallibility; what would happen when this gave way? Sunday school teachers and superintendents were preaching little sermons to children; young people were exhorting one another; gospel meetings were calling people to be saved; but the youth were not learning what religion meant in the thought life of the day, and particularly what was the meaning of the great religious literature upon which they built their faith. The International Sunday School Convention was largely in the hands of promoters and oratorical evangelists, who met all suggestions of educational procedure with the objection that Christianity was not an educational but an evangelistic process; let the schools educate the mind, it was the purpose of the church to save and sanctify the soul.

This was the background of the new movement. Harper and Burton were already planning a new Sunday school curriculum, which later became the Constructive Studies. The American Institute of Sacred Literature was directing the work of thousands of students. Dr. Harper seriously thought of seeking to develop an organization to promote a new type of Bible study in opposition to the International system. He would merge in it the Constructive Studies and the Institute and make a new movement in the churches. Yet he hesitated to take an action that would be divisive and that would widen the breach already evident between conservatives and liberals. Moreover, as the matter was discussed, the idea of religious education took a wider range. It was more than Sunday school reform. It involved the entire

program of the churches, the whole teaching of religion in colleges and universities, the training of theological students, moral and religious education in the private and public schools, and indeed the spiritual development of our whole civilization. Evidently, the convention must be called on the broadest basis, and the new organization must be formed with the largest program. The improved Sunday school became only an item in the great reform.

THE ORIGINAL PLAN

It was Harper's imperial mind that sketched the possibilities of a federation of the educational leadership of the religious forces of the continent. The new Association was to be such a federation; the great educational enterprises were to be constituent departments. The annual convention was in reality to be a score of conventions, as each great interest would be seriously considered by the leading men and women engaged in it. It was expected that the ablest representatives of college and university life, having carried on important researches in the moral and religious aspects of higher education, would meet for several days to discuss their findings. At the same time representatives from theological seminaries, having investigated the problem of ministerial training, would gather for conference and for the inauguration of important experiments. The leaders of elementary education would have their own conference to hear reports of experimentation and research. High school educators would have separate sessions, as would also men and women engaged in private education. The department of Sunday schools would make the new curriculum and the new organization. The department of Young People's Societies would discover how these organizations could be educationalized. The department of churches and pastors would consider the fundamental educa-

tional problems of the church life in all its phases. In addition to these departments, there would be those of Teacher Training, Christian Associations, the Home, Libraries, the Press, Correspondence Instruction, Summer Assemblies, Religious Art and Music. The Council was to give coherence to the whole. Great evening meetings were to interpret the movement to the public.

It is very important to remember that in the original scheme the departments were not to be sectional meetings by the side of a main convention, they were to be the very life of the movement. For instance, it was thought, not that a few college people would come together to consider college problems, but that the college leaders of the country would look upon this annual meeting as their great professional gathering for the consideration of what is now being called "character education." In like manner it was expected that a great convention of the leaders in the Christian Associations would be held, in which the most vital religious problems of those organizations would be studied. A library association would be formed, concerned with the examination of what might be the contribution of these institutions for moral and religious development.

It must be remembered that a score of organizations, which have since arisen for the promotion of different phases of religious education, did not then exist, and might conceivably have come into existence as component parts of this new association. Whether it is better that they should have separate existence or whether the great forward movement would have been more effective if it had been united instead of scattered, is a matter for speculation. Certain it is that the Religious Education Association was expected to be a vastly larger enterprise than it ever became—a federation of important agencies in all phases of spiritual education. The office in Chi-

cago was to be a great clearing house with a corps of secretaries, a headquarters for educational research, and the inspiration for vital experiment in all aspects of religious training.

What became of this elaborate organization? The Council, altogether the most important contribution of the Association, largely fulfilled its purpose. The department of Sunday schools really enlisted the forward looking educational leaders of the churches and became a most significant part of the movement. The other fifteen departments never had more than a perfunctory existence and most of them gradually disappeared. For years a full number of officers and committees was appointed for each of them, but few took the appointment very seriously, and many of the departmental sessions at the conventions were poorly attended and unimportant.

As one looks back upon the organization, it is easy to see that its course would have been immeasurably simpler if it had not undertaken so ambitious a program. If it had started with those vital interests of the Sunday school and the curriculum about which there was a general understanding, there might have been a gradual broadening of the scope of its activities into other fields. As it was, it made a tremendous impression on the country, and then had a difficult struggle for existence, only very gradually finding its place of usefulness. On the other hand, if it had started on a small scale it might never have captured the imagination of the people at all; it might never have attained national scope; it might not have brought into its ranks those undoubted leaders who have made religious education what it is today.

The main difficulty with the scheme was that it did not take into account professional interests. It was consciously influenced by the organization of the National Education Association. But that is a professional body, everyone who

goes to its conventions having a motive of personal success. The professional groups, with the exception of the Sunday school workers, never felt a keen interest in the Religious Education Association. For a time the Bible instructors in colleges met with the convention, but they soon found that their own professional interests would be better advanced by an entirely separate organization. If Harper's great federation could have got under way this might have been different, but it never became really established.

THE EARLY DAYS

Dean Shailer Mathews has sketched the beginnings of the movement and has described the first great convention. The Association had a magnificent start. It drew together men of national reputation, intensely interested in a new movement for the spiritual life of youth. It had more than twelve hundred charter members. It confidently asked for \$12,000.00 for the first year as absolutely necessary and desired \$25,000.00 for adequate development. Within two months the active membership had risen to two thousand. Four thousand copies of the first volume of proceedings were published. The leadership was enthusiastic and the highest hopes were entertained. The organization was effected with Dr. Frank K. Sanders, Dean of Yale Divinity School, as President, and Dr. Harper as chairman of the Executive Board. Sixteen distinguished men and women were elected vice-presidents. The officiary of the departments showed an array of names of the first rank in religion, education, and public life.

The Executive Board, composed of men of great affairs, held almost weekly meetings during the period of organization. It was determined to secure a Secretary who would command the confidence of the entire country and to give him a corps of associates so that vig-

orous and significant work could be done. May 21, 1903, Dr. Wallace N. Stearns was elected Financial Secretary; on October 6 Dr. Ira Landrith, the brilliant young editor of the Cumberland Presbyterian, was chosen General Secretary; on November 6 Dr. Clyde W. Votaw was elected Editorial Secretary. So impressive was the new organization that Mr. W. T. Ellis, writing in December in *The Press*, Philadelphia, said "the movement is needed and opportune; its phenomenal success up to the present time indicates a great field of immeasurable usefulness in the years to come."

The second convention was held in Philadelphia in 1904 with high hopes. In his opening address, the President, Dr. Frank K. Sanders, spoke with great enthusiasm of the progress that had been made. It was announced that there had been twenty-one meetings of the Executive Board and three meetings of the Board of Directors and that over two hundred general and departmental officers had accepted appointment. The new Secretary presented a report of his brief service with significant plans for the future. There was some anxiety that the treasury showed a deficit of \$4,600.00, but it was realized that only a beginning had been made.

If the amount of money secured in 1927 could have been available in 1904 this history would be written in very different proportions. The declaration of principles adopted in Chicago had shaken the religious world. It had compelled a new examination of the meaning of the whole religious enterprise. It had aroused fear and resentment among those who looked upon the new movement as an attempt to substitute reason for faith. It stirred thousands to wonder what the next step was to be. The time was ripe for the education of the church of the country. Only a few thousand dollars were needed, but the money did not come.

The professional leadership did not continue. Dr. Stearns, the financial secretary, was called to a more permanent position and the Board could only accept his resignation. Dr. Landrith was called to a college presidency and felt that his work could be done better in that field. So again in those days when the movement needed the most vigorous popular presentation it was without a leader, and the burden was thrown again upon President Harper, President King, President Faunce, President Charles Cuthbert Hall, Dean Sanders, Mr. Messer, and others already burdened with the primary responsibilities of their exacting positions. We can only admire the courage of those men who believed in their idea. Dr. Hall in his presidential address at the third convention, held in Boston in 1905, spoke of the fundamental importance of presenting the cause of the Association to the people, which in the absence of a General Secretary, there had been no opportunity to do. However, he insisted that the leaders had no shadow of doubt of the enterprise; "we believe in the greatness, the divineness of our undertaking." He expressed renewed hope in the leadership of the General Secretary just appointed, Mr. Clifford W. Barnes, who had resigned the presidency of Illinois College to accept the position.

Mr. Barnes outlined large plans for the future—an extended office, the organization of a permanent exhibit, the development of regional conferences, a large increase in membership, and the development of an income of \$20,000.00 per annum. Why were not these modest expectations realized? Perhaps one important reason was the self-imposed limitations of the organization. It would not duplicate the work of any other agency; it would not undertake the publication of text books; it would not formulate a curriculum. It was undertaking to do something more important than

any of these. But the people who were appealed to for money could not well understand its function, and the needed funds were not secured.

Already the terrible news of the fatal illness of Dr. Harper had struck the convention in Boston. The main driving force of the organization was gone. He did, to be sure, even in that last year of agony appeal to Mrs. Cyrus H. McCormick, Sr., for the funds necessary to publish the proceedings of the convention, and received from her the generous help which saved the addition of that sum to the growing deficit. But the debt reached \$10,000.00. Mr. Barnes felt unwilling to carry the responsibility, and the Association was again without a leader. Mr. Messer, the General Secretary of the Chicago Y. M. C. A., a religious statesman and a thorough believer in the enterprise, worked untiringly to secure funds for the movement, and did succeed in raising half the amount of the debt.

The Executive Board determined to carry on in spite of these discouragements and still canvassed the country for an outstanding leader. In the meantime, they looked about for someone to maintain the routine of the office. It happened fortunately that Mr. H. F. Cope, then Secretary to the President of the Chicago Telephone Company, had assisted Mr. Barnes for some months and was familiar with the office work. He had been vitally interested in the Association from the beginning, and had given much time voluntarily to its promotion. The Board offered him the position of Assistant Secretary with the distinct understanding that they were seeking a man of national reputation to be chief. Mr. Cope, wanting to be among "ideas and ideals," accepted the subordinate position at a smaller salary than that which he was receiving.

In this condition the Executive Board did not feel justified in arranging for a

convention in 1906. It was decided to call a conference of those most deeply interested to consider plans for the future. The statement was made to the public that the Association having started with three great conventions, there seemed to be needed at this time a more intensive conference of the workers. But the *Interior* expressed a very general opinion when it stated, "The Religious Education Association has by no means taken the hold on popular imagination which its founders expected."

Sixty-one officers and members from eleven states and one Canadian province met in Cleveland in 1906. They were men and women who believed that something had been started which must not be abandoned. They unanimously decided (1) to maintain a suitable office in Chicago, securing all of the best materials for exhibits; (2) to start a bi-monthly magazine under the editorial direction of Messrs. Shailer Mathews, J. S. Dicker-son, and Henry Churchill King; (3) to secure a General Secretary of marked business and executive ability; (4) to hold a convention in 1907; (5) to develop state organizations, local guilds, and conferences; (6) to foster the work of the seventeen departments; (7) to endeavor to raise \$15,000.00 for the budget and the debt. Mr. Cope, who already had manifested remarkable ability, was appointed Acting General Secretary.

The Cleveland conference and the appointment of Mr. Cope constituted the turning point in the history of the Association. Quietly and assiduously the acting General Secretary went to work, cutting expenses, making friends, securing subscriptions, increasing the membership, editing the new Journal, inspiring confidence, writing letters, developing publicity. He took a leading part in developing the fourth convention at Rochester, N. Y., which was considered the equal of the first great meeting in

Chicago. Four hundred persons from out of town were present. The finance report showed all the bills of the year paid and the debt reduced to \$3,449.88. The membership was 1,934. The Executive Board had long given up the idea of looking elsewhere for a General Secretary, and Mr. Cope was elected to the office, which he held until his death in August, 1923. The financial struggle was always severe. Even after the debt was finally paid at the end of two years of the hardest work, the current expenses for each year were only barely met; indeed the subscriptions of each year were always expended in advance. Dr. Cope repeatedly called attention to this condition. Some attempts at endowment were made but never with success. The office was pitifully undermanned. In times of crisis the Board would secure the absolutely necessary funds, but for those seventeen years the General Secretary carried the financial responsibility of the organization.

THE TRANSFORMATION OF THE ASSOCIATION

The great federation of all the forces of religious education, with a corps of executive leaders, was never effected. The departmental organization was never of great importance. Mr. Cope loyally endeavored to maintain it and spent much time in seeking to interest departmental officers. But soon only a few departments were holding significant meetings, others either not meeting at all, or holding a single perfunctory session. The Association actually changed its character. It became a fellowship of about 3,000 persons entirely independent of confessional lines, without any motives of professional advancement, without any politics, without any representative capacity to limit their freedom, eager to find out the meanings and methods of progressive moral and religious education, ever ready for new

criticism and investigation, expecting to progress. This fellowship headed up in Dr. Cope and expressed itself in the national conventions and in the magazine. It was extraordinarily stimulating. Religious education became a new interest on this continent. The members of this fellowship it was who developed the chairs of religious education in the colleges and seminaries, who transformed the International Sunday School Association, who reorganized the Sunday school work of the denominations, who created a new type of religious activity in the Christian Associations, who produced a new literature wide in extent and high in quality, who stirred popular education to its moral responsibility. Many of these developments were entirely independent of any organic connection with the Association, many of them never realized their debt to the Association, many of them became strong and well supported and looked with some pity on the little office in Chicago struggling along on its puny income. The Association got no material benefit from these children of its ideals, indeed, it lost what might have been legitimate support for itself. But it continued to be the fellowship of the pioneers.

This fellowship was never rich. It could only provide about \$10,000.00 a year with a few thousand more from larger contributors for its entire activity, including the printing of the magazine. The membership paid its own way to the conventions. For twenty years no one of the two thousand speakers on its programs ever received a penny toward his expenses. Officers and committees paid their own travel and hotel bills. There was no publishing house to subsidize the movement for it had nothing to offer in return. It was a fraternity of folk animated by ideals, believing in religion and education, and believing in them together.

So it was a small thing beside what the far vision of Harper had pictured. It was a great influence, a great stimulus, but it was not a commanding institution. Part of the reason for this limitation was probably in the character of its organization.

THE ORGANIZATIONAL DEVELOPMENT

The ambitious plans of the Association were reflected in its constitution. It was to be governed by a Board of Directors consisting of three classes, 21 members elected three each year for a seven-year term, state directors from each state or territory having 25 members of the association, and 20 members at large. The 21 members with the officers were to be the Executive Board, representing the directors and reporting to them. The great federation that was contemplated would require such a significant body as this. It is conceivable that there might have been a great meeting of this body at least once a year when most important matters of educational concern would have been presented. As a matter of fact, after the first few meetings this great Board held only a perfunctory session in connection with the convention and after a time ceased to meet at all, the Executive Board reporting directly to the convention itself. In 1923 this condition was recognized, the three classes and the Executive Board were abolished, and a board of 30 directors holding office for three years, together with the five general officers, was substituted. The state directors became state correspondents in order to secure local representatives throughout the country.

There was another fundamental weakness which grew out of the very strength of the organization. The most effective body in the whole history of the Association was the Council, which was charged with the direction of educational policies. This resulted in a two-headed organization. The Board was responsi-

ble to the Association, and yet the real function was in the hands of the Council. In practice this resulted in the Board concerning itself only with finances and general policy, the Council doing the real work. The result upon the Board was most unfortunate. The Board was always composed of men of important affairs in Chicago who accepted election out of the sense of duty for the promotion of a significant enterprise; but not having the direction of the enterprise in their hands, they were never well informed regarding its actual operation. No board in the city had abler, more farsighted, and more devoted men. It is one of the significant facts that the Association could always command the strongest men of affairs. But they were extremely busy men and, finding the difficult details of policy all prepared for them by a body which was constituted largely of professionals in the educational field, they naturally gave their approval and confined themselves to the problem of financing the enterprise. Again and again in times of emergency they gave liberally themselves and raised money among their friends. They were insistent that Dr. Cope, whom they greatly admired, should be fairly remunerated and increased his salary from time to time. But they never seriously attacked the problem of development. How could they when the program was all in the hands of another body? Dr. Cope would present to them the great need of enlargement, but no adequate plans were ever made. The Board was keenly aware of the danger of carrying on an important organization with a single executive and with nobody in the office competent even to carry on the routine. Some of them were very insistent that an Assistant Secretary should be secured. A few members of the Board believed that the organization would not outlive Dr. Cope's official connection with it and were quite willing to carry

it on as it was. So it drifted until the overworked secretary broke under the burden. It is quite evident that there was inherent weakness in the nature of the organization itself.

THE COUNCIL

The heart of the Association was the Council. It was brilliantly conceived. It consisted of sixty leaders in religious education, elected half by the Board of Directors and half by the Council itself, each member serving for six years and eligible to re-election, but automatically dropping out if absent from two consecutive annual meetings. Its function was defined as

"to teach and disseminate correct thinking on all general subjects relating to religious and moral education. Also in cooperation with other departments of the Association, it shall initiate, conduct, and guide the thorough investigation and consideration of important educational questions within the scope of the Association."

It was to appoint a person to make a report each year on the progress of moral and religious education. It was to elect its own officers and to adopt its own by-laws. Subsequently it was commissioned to suggest to the Board of Directors the topic for the annual convention.

This was a functioning body. Membership was felt to be a distinction. The fact that one could not retain membership without regular attendance kept the ranks closed up. The meetings of the Council were not open to the public and so were compact and the discussions pointed. The scientific work of the Association was done in these meetings and in the investigations preparatory to them. The appointment to make the survey of progress was regarded as a high honor and was taken seriously. It was based on careful study and often on genuine investigation. The series of reports constitutes the history of religious education for the last 25 years.

The Council took into serious consid-

eration all the educational problems of the Association. It arranged for scientific investigations, for the preparation of bibliographies, and for necessary conference on timely themes. Early in 1910, after studying the conditions and needs of moral training in the public schools, it called a conference for February, 1911, for which careful investigations were made in advance.

Meetings of the Council were so interesting and satisfactory that from time to time certain sessions were open to the public. At the end of ten years it was so definitely thought that the Council meetings were the best that were held by the Association, that a decision was made to have the eleventh convention at New Haven a specialized conference under the direction of the Council, the departments being limited to single meetings. The popular character of the evening sessions was retained but otherwise the convention was practically an enlarged meeting of the Council. This was so successful that in the alternate years since then such specialized conferences have been held.

At the request of Dr. Cope, the Council appointed in 1918 an Advisory Committee of six members to hold office for three years, two to be elected each year. The Committee was to meet at the call of the chairman or of the General Secretary and to serve as a Committee on Reference and Counsel, reporting annually to the Council. This was another good plan that had little effect partly owing to the absence of funds for bringing the Committee together. While it never had a meeting, the members were available for specific counsel with the Secretary.

In 1921 the Council decided that the specialized conference of the next year should be on the Week-Day movement which was going forward so rapidly, the conference to be based on a careful survey by a competent investigator. Funds

were generously granted by the Committee on Social and Religious Surveys of New York (now the Institute of Social and Religious Research). Professor E. L. Shaver made the preliminary survey, making possible the significant and effective conference which was held in Chicago in 1922.

Following this the Council decided upon a more ambitious piece of investigation, nothing less than a study of the processes and results of religious education. Again the matter was presented to the New York committee. This time they decided to undertake it independently of the Association, to which, of course, the Council was entirely willing to agree. Thus came about the important Character Education Inquiry by Professors Hartshorne and May.

Admirable as was the work of the Council, the difficulty developed as the years went by that it seemed to be an aristocratic body. Sixty earnest leaders represented pretty well the available working force of the early years, but after two decades had elapsed a new generation of vital young men and women had grown up. There were literally hundreds who were worthy of election to the Council. The choice of members therefore became invidious. Moreover, with the development of the conference type of convention and the increasing unimportance of most of the departments, separate sessions of the Council seemed unnecessary. It was decided to give up the organization. In order to carry on the important functions of the Council, other than the conference, a General Committee of thirty was constituted. The complete revision of the by-laws required by this action was confided to a committee of which the first President of the Association, Dr. F. K. Sanders, was appropriately chairman. This revision was adopted in 1923 at Cleveland. It secured the simplification of the Board to which refer-

ence has already been made, changed the 16 ornamental vice-presidents to one, who should be functional, and carefully constituted the General Committee. In presenting the report, it was insisted that "The General Committee should be jealously maintained as a group of working members of the Association."

As the event proved, the well meant change was very unfortunate. The General Committee was elected but had had no meeting and no opportunity to realize itself when the death of Dr. Cope left the Association to face more difficult problems of adjustment. The Council had taken the functions which a vital Board of Directors would naturally have exercised, and had gone out of existence, bequeathing its task to a body not yet organized. During the trying period of transition the Association had to function with a Board, unacquainted with the most vital meanings of the Association, and with a guiding body that had not yet found itself. The confusion between these two bodies could not be adjusted and the revised constitution of 1928 abolished the General Committee, made the Board of Directors the real organizing power in the Association, and constituted three significant committees, Advisory, Editorial, and Research, whose chairmen would be members of the Board. Thus after twenty-five years there is at last a unified and self-consistent organization. Yet the loss of the Council is a heavy price to pay.

ACHIEVEMENTS

Dr. Cope was accustomed to say that the Association does not do things so much as get things done. How much of the extraordinary development in religious education in these twenty-five years has been due to the influence of the Association cannot, of course, be determined. But the presence of an inspiring, critical organization eager to find out better ways, determined to analyze

all methods, new and old, stimulating and promoting experiment, ever ready to report results, and meeting once a year to canvass some specific educational interest—this undoubtedly has been a major force in the conspicuous progress.

But the Association has made some very definite achievements. Perhaps the conventions should be put first. They were not primarily great inspirational meetings, they were not business gatherings coupled with amusements, they were not feasts of oratory; they were very serious discussions of the major religious problems of our civilization. The list of places of meeting, the topics of consideration, and the presiding officers indicates a significant achievement of this quarter century. After the first great meeting in Chicago in which the general problem was discussed and the organization launched, the conventions were as follows:

- 1904 Philadelphia. "The Bible in Practical Life." President, Dr. Frank K. Sanders.
- 1905 Boston. "The Aims of Religious Education." President, Dr. Charles Cuthbert Hall.
- 1906 Cleveland. "The Objectives of the R. E. A." President, Bishop William Mc Dowell.
- 1907 Rochester. "The Materials of Religious Education." President, Dr. W. H. P. Faunce.
- 1908 Washington. "Education and National Character." President, Dr. Henry Churchill King.
- 1909 Chicago. "Religious Education and Social Duty." President, Dr. Francis G. Peabody.
- 1910 Nashville. "The Church and Education." President, Dr. George A. Coe.
- 1911 Providence. "Religious Education and the American Home." President, Bishop William Lawrence.
- 1912 St. Louis. "Training Religious Leaders." President, Dr. James H. Kirkland.
- 1913 Cleveland. "Religious Education and Civic Progress." President, Dr. Harry Pratt Judson.
- 1914 New Haven. "The Relation of Higher Education to the Social Order." President, Charles F. Thwing.
- 1915 Buffalo. "The Rights of the Child." President, Bishop Charles D. Williams.

1916 Chicago. "Religious Instruction and Public Education." President, Dr. George B. Stewart.

1917 Boston. "Religious Education and the Coming World Order." President, Bishop Francis J. McConnell.

1918 New York. "Community Organization." President, Dr. Washington Gladden.

1919 Detroit. "A Religious Interpretation of Democracy." President, Dr. Samuel A. Eliot.

1920 Pittsburgh. "The Formation of Public Opinion." President, Dr. Arthur C. McGiffert.

1921 Rochester. "Education for World Fellowship." President, Dr. Arthur C. McGiffert.

1922 Chicago. "Week Day Religious Education." President, Dr. Theodore G. Soares.

1923 Cleveland. "The New Day in Religious Education." President, Dr. Theodore G. Soares.

1924 Providence. "Religious Education and the Family." President, Dr. Theodore G. Soares.

1925 Milwaukee. "Religious Education and Religious Experience." President, Dr. Donald J. Cowling.

1926 Toronto. "Education for World Mindedness." President, Dr. Donald J. Cowling.

1927 Chicago. "The Educational Function of the State, the Educational Function of the Church." President, Sir Robert A. Falconer.

1928 Philadelphia. "Education in Religion in an Age of Science." President, Sir Robert A. Falconer.

A list of the speakers and leaders of discussion at these conventions would include a large number of the most notable names in the country. The busiest people have always considered an invitation to participate in the convention not only an honor but an opportunity and a responsibility. The body of opinion which was published in the magazine from these 25 gatherings and in preparation for the discussions constitutes a conspicuous contribution to education.

Beyond these formal conventions were innumerable conferences within the fellowship, often with the presence of the General Secretary, but often also carried on through local initiative. Out of these came studies, experiments, and new methods. The activities of the Council

have already been considered. The studies made by its members and presented at the annual meetings, together with the discussions and conclusions there developed, went into the actual work of churches and schools and are bearing fruit in the improved methods which are everywhere employed. To take a single example: it was a commission of the Council, under the chairmanship of Professor Walter S. Athearn, that made a study in 1912 of "the correlation of educational agencies in the local church," the first attempt to bring order out of educational chaos. Professor Athearn developed his report and published the first comprehensive book on organization—*The Church School* (1914). Here was the beginning of the plan for the complete departmentalization of the church, each department correlating all the interests and activities of its members, weekday and Sunday. No one was making studies of this kind until the Council defined the problems. Today such studies are a commonplace and the Association is moving forward to more radical and fundamental investigation.

The library in the Chicago office was a notable achievement. It reached 6,000 volumes and innumerable pamphlets, probably the best collection of material in religious education in existence. It might have been even very much better if the entire burden of collecting, cataloguing and organizing it had not been put upon the overloaded General Secretary.

The Bureau of Information was a very significant activity. From all over the country, and indeed from many parts of the world, people wrote asking for all kinds of information on the moral and religious training of children, the organization of church schools, the curriculum of colleges and of theological seminaries. These inquiries were answered with extraordinary knowledge and intelligence.

Again most of this was done by the same General Secretary.

Dr. Cope himself was one of the great achievements of the Association. Probably no single man contributed more than he to make the progress of these 25 years. His extensive travel, his wide acquaintance, his voluminous writing, his numerous public addresses, his leadership of conferences, his rare ability to stimulate other people to invention and activity—all these made the notable work which the Association accomplished. What might have been done if he could have had the corps of assistants which he so eagerly desired and which he could so effectively have kept at work, it is rather sorrowful to imagine.

THE TRANSITIONAL PERIOD

Dr. Cope died in August, 1923. The matter of an Assistant Secretary had been most seriously canvassed. The Board had voted its approval and appointed a committee to find a suitable person. No one had been selected when the leader who had carried the burden alone for 17 years was suddenly called away. The writer of this history, who was serving as President of the Association, hurried back to Chicago from the East to find the office in charge of a young girl, the office secretary away for a three months vacation in California. Temporary arrangements were immediately made to carry on the various departments of the work. A voluntary corps was organized; Dr. Soares was Acting General Secretary, Dr. Ward became Acting Editor of the magazine, Dr. Betts took charge of the Bureau of Information, Dr. Gates accepted the responsibility of organizing the convention. The Board very properly voted to pay the Secretary's salary to his widow for the balance of the fiscal year, so that all the financial resources available for the next nine months were applied to

that purpose and to meet the current expenses.

The question naturally arose whether the Association should be continued. Many had said that it was a one-man organization. If so, nothing would be easier than to wind up its affairs. But in the hour of trial the true success of this long effort was manifested. The fellowship of nearly three thousand persons held together. From all over the country came insistence that the organization must go on. The Board, therefore, undertook to secure an outstanding man as Secretary. It was no easy matter. During the next two years the position was offered to four different men, each of whom considered it with the most conscientious care and finally declined it.

The 21st convention met in Providence in 1924. There was no thought of anything but continuance. Pending the election of a General Secretary a temporary organization was effected. Dr. Soares continued for another year as Acting General Secretary; Dr. Clifford Manshardt, a young man of great ability, was secured as assistant; Dr. Coe agreed to act as editorial advisor. Dr. Cowling had been elected President of the Association and was chosen by the Board of Directors to be its chairman. Vigorous developmental efforts were at once undertaken. The magazine, under Dr. Coe's masterly advice, showed rapid improvement. Some increase in membership was secured, contributions were obtained, and the expenses of the year were met. Preparations were made for a great convention to be held in Milwaukee in 1925. Still another change in this transition period was necessary, for Dr. Manshardt found opportunity to fulfill his long cherished desire to undertake work in Bombay. Dr. Laird T. Hites was elected Assistant General Secretary.

The question of the place and purpose of the Association was vigorously discussed. President Cowling made the

masterly suggestion that a survey of the Association should be made by an outside impartial body who should be asked to consider whether there was still a function for the organization. The Institute of Social and Religious Research generously agreed to make the survey, providing all necessary expenses. Dr. Cope had often said that if any other body could do our work we would gladly hand it over to them. This investigation then should determine whether such might be the case.

The survey was most carefully made, resulting in very illuminating recommendations. The continuance of the Association was definitely advised. It was urged to adjust itself more carefully to other similar organizations, to distinguish between religious and other education, and to continue as a democratic body. Enlargement was advised, the office force to be increased to include a General and an Editorial Secretary, the journal to be improved, and a committee on research to be organized which should publish important monographs. The Board accepted this report and the convention in Toronto in 1926 gave its approval. Dr. Hites was elected Editorial Secretary and a committee was appointed to nominate a General Secretary.

THE NEW PROGRAM

The great step forward was taken with the offer of the secretaryship to Professor Joseph M. Artman. Knowing the limitations under which the Association had labored, he predicated his acceptance upon the provision of an adequate budget. Mr. Lucius Teter and Mr. Richard C. Hall, for many years most devoted members of the Board of

Directors, called together a notable gathering of gentlemen at the Chicago Club to whom Dr. Coe and Dr. Soares explained the significance of the Association. Dr. Cowling secured from Mr. Rockefeller a contribution of \$15,000 over a period of three years if the Association would raise a total of \$30,000 a year, and secured from the Carnegie Corporation gifts of \$5,000 a year for two years. Mr. Artman took office in October, 1926, and immediately proceeded to the work of reorganization. A competent assistant was secured, in addition to an adequate clerical staff. The three important committees, Advisory, Editorial, and Research, were given necessary funds to enable them to hold meetings of all their members, a wise provision that the Association had never before been able to make. The Board of Directors, charged now with the actual affairs of the Association, took on new vitality. An Executive Committee of the Board met constantly with the Secretary to confer on financial and administrative policies.

The old fellowship that stood together through the difficult years is rallying to the new opportunity, new and vital leaders are joining the ranks, influential friends are rising up to provide the resources that are needed for the enlarged program; some of the dreams of Dr. Harper, especially the emphasis on research and publication, are being fulfilled; even endowment is being offered, as men believe that an organization to be a pioneer in religious and moral education will be permanently needed. Here the historian drops his pen, for prophecy is no part of his function.

THE SCIENTIFIC SPIRIT IN THE R. E. A.

RAYMOND A. SMITH

AMONG the many contributions that the Religious Education Association has made towards a science of religious education, the most important is the consistently scientific spirit which has been characteristic of the leaders of that body from the beginning. The parent organization of the Association was the American Institute of Sacred Literature, whose object was "the historical study of the religious ideas of the various sacred literatures of the world in their relation to one another." It will be shown in other papers in this issue how the Religious Education Association was a direct outgrowth of this organization and was initiated to carry into religious instruction the same creatively critical attitude that had dominated the Institute. In fact, the leaders who issued the call for the first convention had in mind an organization which would take into account the unscientific type of teaching then common in the Sunday schools.

"It has become increasingly clear that the instruction of the young in religion and morality which was given in the Sunday schools, in the home, and by other means, is inadequate to the present need, and is not wholly in accord with the best present knowledge. . . . The Sunday school, . . . while in general it has progressed in its ideal, its method and its efficiency, it is in essential respects failing to do its full duty; many schools and individuals are continuing imperfect methods of instruction, are remaining indifferent to the new educational principles and ideals, are treating religion as an isolated and optional element in individual development, and are closing their eyes to increasing knowledge."¹

If one will scan the proceedings of

that first convention it will become apparent that here was a new, a scientific outlook upon religious instruction. It might be of interest to cite a few typical quotations from the proceedings:

"In a word, then, modern psychology and pedagogy seem to me to demand that religious teachers should constantly recognize the complexity of life and the unity of the nature of man; that they should use as their greatest means personal association and expressive activity, that they should permeate their work with the spirit of deep reverence for the person, and with the prevailing objective mood."²

"I suppose that we who are here are generally persuaded that the advance in psychological and pedagogical study for the last twenty years has led to decided improvement in secular education. We who believe this believe also that a similar improvement may be secured in religious and moral education by similar methods and by the careful study of the phenomena of religious experience in the period of youth."³

"Religious education is not peculiar in method but only in its aim and the material as determined by the aim. All the results of modern progress in educational philosophy, methods and organization belong to the home and the church as much as to the state schools."⁴

Not only are the existing materials and methods criticised on the basis of their pedagogical and psychological unsoundness. They are criticised in these papers because of their failure to produce socially minded character. Here we get a glimpse of the now extended emphasis upon character education. A rather thorough going indictment of existing methods and materials from the social point of view appears in one of the addresses:

When we come to reflect upon the narrow basis of our ordinary religious education wonder grows that we attain as good results as we

1. Official Document No. 1, "A Call for a Convention to Effect a National Organization for the Improvement of Religious and Moral Education Through the Sunday School and Other Agencies." Minutes, Council of Seventy, A. I. S. L., p. 1.

2. Irving King, *Proceedings of the R. E. A. Convention, 1903*, p. 79.

3. James R. Angell, *ibid.*, p. 5.

4. George A. Coe, *ibid.*, p. 50.

do. Take any young man who has grown up in the Sunday school, Y. M. C. A., or Endeavor; ask him about the system of poor relief in the city. He can give no account of it. Ask him what hospitals there are, whether they are adequate, whether up-to-date. He knows nothing. Go on about whatever concerns the moral and religious welfare of the city. With mortification he confesses that he has been trained in nothing later than the parable of the good Samaritan.⁶

An awareness of the implications of some of the current social tendencies for religious education can be seen in this first meeting. President George B. Stewart noted three, viz., the decadence of family worship, the changing attitudes towards the observance of the Sabbath, and the changes in home life. The spirit of this significant gathering is shown in recurring phrases such as, "forward steps," "practical work," and "facing the facts." Was this enthusiasm due only to the novelty of the idea? Subsequent history indicates that it was not.

These annual conventions, where the changing thought and attitudes of the members came to a focus, offer a most fruitful field for the study of the ever growing scientific spirit in the Association. For example, at the 1905 convention one of the aims adopted was "to apply to religious and moral education the best educational principles and modes of practice derived from modern psychology and pedagogy, and thereby to put the religious forces of the country in sympathetic touch with the matured results of scholarly research in all lines." Perhaps they did not realize at the time how far that aim would lead them from traditional views and practices, but it shows an attitude that was capable of receiving cordially whatever scientific pronouncements that came.

One could scarcely find a better example of the eagerness of this group to be abreast of modern scientific developments than the attitude which they expressed towards physical training. At

the 1907 convention we hear such expressions as "the relation of the bodily condition to responsiveness to the outer world," "the relation of muscles to character development." Play was here definitely recognized as being directly related to character development and physique to morals. The spirit of the meeting was well summed up by Coe in these words:

"... today we are reaching a larger view of religion and a truer view of the growth of personality. Religion, we discover, is no mere department of human life, but rather abundance of life. It includes every constructive force and excludes only that which destroys. Hence when the psychologist tells us that play is a necessary part of the educative process, we see God's hand in the play impulse, and we begin to cooperate with the Creator by building playgrounds for city children. When we learn from physiology and psychology the true significance of muscular development for mental growth, we turn to and build gymnasiums in the name of the Lord!"⁷

Four years later we find the Association absorbed in the problem of the relation of religious education to social welfare, particularly higher education in a changing society. After two years another convention was seen to go on record more specifically in regard to the then growing conceptions of social welfare:

"Without an abundance of the educational ideals of our fathers we must now exalt the newer ideals of social justice, social service, social responsibility. . . . We call upon all teachers to realize that the subjects of instruction are but means to the development of the person instructed."⁸

It is interesting to observe in 1915, when the subject of the rights of the child came up for discussion, the personnel of the convention showed themselves conversant with such related subjects as eugenics, health, economic conditions, and the responsibility of the home, the school, and the church for these. For example:

"Society does not yet effectively recognize the right to be well born. The preventable physical defects with which multitudes of children start life are an invasion of rights more serious than the attacks of highwaymen. . . . Society does not effectively recognize the right to char-

6. Ballantine, W. S., *ibid.*, p. 152.

6. Coe, George A., *ibid.*, 1907, p. 211.

7. Declaration of Principles, 1914 Convention, p. 98.

acter. We condemn certain people of antiquity for exposing children to the natural elements; but we expose American children to moral contagion and we do it for gain. . . . The economic injustice under which our people smart wrongs the child most of all, for it robs them at once of home and health, and the right to be children until the normal period for assuming the responsibility of self-support."⁸

Out of the experience of the World War the Association gained a new interest in the relation of religious education to the national spirit and to world peace and brotherhood. At least two of the annual conventions have been concerned with the development of world fellowship and of world mindedness, respectively. The scientific procedure in building for world peace is first to face whatever ugly social and political facts there are to face. It can be fairly said that the Association oriented its thinking within the bounds of scientific social psychology when, in the 1926 report of the findings committee, it stressed the need of actual participation as a basis for enlarged fellowship.

"We find that the specific contribution of religious education to this way of life is the creation of world-mindedness by actual participation in inter-racial fellowships and by such understanding and sympathetic appreciation of others as transcends racial, national, religious and economic prejudices of groups to which one belongs."⁹

Not only have the discussions at the various conventions furnished contributions to the scientific spirit in religious education, the method of conducting the conventions has been in itself of considerable scientific value. Here were brought together a variety of types of workers—teachers of religious education, directors, Sunday school workers, members of denominational boards, ministers, research workers, and others. The arrangement whereby papers dealing with the problems to be studied at the convention are published in advance, so as to make possible better discussion, constitutes a really unique contribution

to convention method. In these discussions there is brought to bear on the problem at hand a wide range of points of view, as for example, at the Philadelphia convention last February, when there were present not only religious educators but scientists from many branches of learning. A findings committee works throughout the convention and sums up the discussion at the close. These findings are then published in *RELIGIOUS EDUCATION* and constitute a permanent contribution to the literature of the subject.

The question might arise as to whether or not these critical evaluations made by learned men in convention ever filtered down to the workers in the Sunday schools and affected their point of view. The following citation from a denominational teachers' magazine is enlightening:

"What has the Religious Education Association done for the Sunday school? While no single person can estimate the work of so broad an organization, yet its service to the Sunday school in many different lines has been great. It has, for one thing, voiced widespread discontent with imperfect methods; it has stimulated to determination for improvement and so has helped save the Sunday school from the paralysis of self-satisfaction; it has brought to the Sunday school many men and women of trained minds, expert in educational science, who had never before taken hold of its work and secured the contribution of their service to the betterment of the school; it has led others, leaders in special departments of education, to prepare suggestions and material for the guidance of teachers and officers—while yet others have under its inspiration prepared courses for the school befitting its larger mission. . . . it has, by holding up educational ideals, broadened the general conception of teacher-training."¹⁰

The "surveys of progress," which have been a regular feature of the conventions, show how the agitation above referred to was accomplishing results. J. F. Wood, speaking at the 1915 convention, showed that there had been changes in both ideals and methods since the Association was formed. In ideals he saw (a) an increased emphasis on religion in civic life on the part of such

8. *Proceedings 1915 Convention*, p. 214.

9. *Findings, 1926 Convention*.

10. *Religious Education*, v. 8, No. 3. Quoted from an editorial in *The Pilgrim Teacher*.

groups as the National Education Association, (b) an increased responsibility for religious education in church and school, (c) a demand for efficiency in religious education and a tendency of denominations to improve their work. In the realm of methods he sees improvement in (a) the shift in emphasis from conversion to education, (b) more directors of religious education, (c) the increase in the number of schools using graded lessons, (d) the use of extra-biblical material, (e) the increased quantity and the improved quality of books on method, (f) a better basis for teacher training, and (g) certain denominational movements signifying a growing appreciation of the church as an educational institution.

Another phase of this subject which is virtually illustrative of the scientific spirit in the Association, namely, the willingness to re-evaluate its function in the light of changing needs, will be

treated in the more inclusive article by Professor Soares. On two occasions the Association seemed willing to bow off the stage if good reasons could be shown why it should not continue.

The Association may be said to have brought about an entire reversal of attitudes on the part of the church toward the religious training of children. Its contributions can be summarized by calling attention to the fact that the term "religious instruction," in current use at the time of the formation of the Association, has now become "religious education." What the total implications of that term are, not even the leaders of the movement are yet prepared to say. But the fact that so large a group of interested and intelligent persons have definitely adopted the scientific attitude and approach and are facing current questions in that mood constitutes in itself the greatest contribution yet made to the field of religious education.

OUR FALLEN LEADERS

FRANK KNIGHT SANDERS

IT IS A MATTER of great good fortune that so large a percentage of those who bore the burdens and seized the opportunities of twenty-five years ago are still alive and full of enthusiasm. The great majority of those who came together in Chicago in 1903, to determine what should be done by way of organizing a movement for real religious education, were relatively young, with many vigorous years before them. Consequently, the list of those real leaders who have passed away is not unduly long. There were hundreds in mature life whose friendliness was of the greatest value to the new organization, but to mention them even by name would be futile.

The one personality of whom every R. E. A. man or woman thinks first is that

of our founder, William Rainey Harper. When he became convinced that the existing Sunday school movement could not, at least at that time, become the agency of a new type of religious training, he began to dream dreams and see visions and to talk with chosen friends who were representative of many points of view in order to determine what the wise course of action should be.

I had the good fortune to be closely associated with Dr. Harper at Yale from 1886 on, acting after the first year as an assistant, with gradually increasing responsibilities. One of my incidental duties was to direct the active school of correspondence instruction in Hebrew and other Semitic languages which he had founded. For that reason, in part, I was also associated with him during his

rapidly developing interest in making a better knowledge of the Bible available to people generally.

In my own opinion the whole modern trend in religious education—which today seems less and less interested in the factual mastery of the Bible—grew out of an interest in the real historical study of the Bible largely stimulated, if not shown the way, by Dr. Harper. In the eighties Sunday school pupils followed the Uniform Lesson method. At its best this was productive of fair results, but at its average was rather deadly. College students who aimed at biblical knowledge were encouraged to follow courses of topical study in which they collected verses, wherever findable in the Bible, which seemed to refer to the topic in question. Both methods used the Bible in a way which made a fetish of it instead of a companion.

I well recall an occasion of Dr. Harper's practical interest in the study of the English Bible. It was, as I recall, in 1888, probably in the fall of that year, that the New England group of Student Young Men's Christian Association held an annual meeting at Yale University. The committee in charge asked Professor Harper to address them on Bible study. He declined the invitation on the double ground that he was not interested in promoting the sort of exercise which they called Bible study and that they did not seem anxious to take up what he would designate by that term. They challenged him to address the convention, illustrating, as far as practicable, what he would regard as genuinely helpful study of the Bible.

That address he planned with great care, concluding it with a class exercise for which he had printed the material. The convention unanimously requested him to make his ideas available for their use in some actual course of Bible study. So he set himself and his associates to the preparation of a practical course of

biblical study entitled "Samuel, Saul, David, and Solomon," which led the way for others to follow. Soon after, the founding at Yale of the Woolsey Professorship of Biblical Literature, of which he was the first incumbent, gave a solid foundation to his program of biblical promotion of which much might be said. With the practical cooperation of Dr. Blakeslee, whose business ability was indispensable to the turning of many sharp curves, a real program of popular education was begun.

Just when the idea of the R. E. A. germinated in his mind I cannot recall. It was preceded by the organization and maintenance, for several years, of the Council of Seventy, an organization of teachers, highly useful but not broad enough in scope. It served, however, to create a constituency which could shift easily and efficiently to the new organization.

Dr. Harper gave the Association its first constituency. He was so convinced of the wisdom of the movement, so persuasive in presenting it, so indefatigable in dealing with every phase of its development, so Catholic in his own attitude toward those who were doubtful or hostile, so willing to accept suggestions and to utilize first rate men to whom he gave real scope for responsible service, so wide ranging in his personal relationships, that he brought together at Chicago in 1903 a very representative body of men who, almost without exception, threw themselves into the work of the Association. What loyalty he inspired! I well remember my own feeling of incredulous disgust when I once heard a stranger describe him as "that little man there." He always seemed of royal stature to me and to the others who had the privilege of intimate acquaintance. We "loved, honored, and obeyed" like any wife. His memory remains as fresh and glowing today among those who knew him during the first decade of this century, as if he

were still an active factor in intellectual and religious circles.

But so influential an organization as the R. E. A. was the child of many minds. Fortunately, not a few of those who collaborated in 1903 and later are among our active leaders today. I wish to recall a few of those who live only in grateful memory. There were many whose names come to mind, such national figures as Dr. Gunsaulus and President Angell, men who saw the significance of the new movement and gave it unswerving approval at important junctures; such leaders in the Sunday school enterprise as Dr. Dunning and Dr. Hazard, such scholars as Professor Kent and Professor Bosworth. The names of such supporters are legion. My own memory picks up three whose share will have been forgotten by most Association men today, but who rendered services of very great value at the outset. One of these was Mr. Wilbur F. Messer, the General Secretary of the Chicago Young Men's Christian Association, whose genius for organization and readiness to assume working responsibilities were almost indispensable to President Harper and his close associates in planning the scheme which came to be adopted by the great meeting in Chicago. Mr. Messer was a very capable, though friendly, critic and punctured many a promising plan by showing that it would not work.

Another was Mr. Edwin F. See, then the General Secretary of the Brooklyn Association; a man whose religious leadership in the Young Men's Christian Association was so marked that any movement endorsed by his attachment was sure to receive the confidence of a very large number of the ablest secretaries of that day. The sincere and hearty support of the Young Men's and Young Women's Association leaders was of very great value to the Religious Education Association. Mr. See entered into its plans with such enthusiasm and

courage and insight that, had his health been adequate to the strain, he might well have been chosen as its General Secretary.

I recall another type of supporter, whose adhesion to the R. E. A. meant much, Mr. E. K. Warren of Three Oaks, Michigan, a wealthy manufacturer, a recognized leader, and generous supporter of the work of the International Sunday School Association, whose active leaders were inclined to regard the R. E. A. as a dangerous rival. No one who was present at the meeting at which the R. E. A. was organized can ever forget that electrical moment, when Mr. Warren, a quiet gallery spectator throughout the previous proceedings, claimed the right to make the first large subscription to the fund that was being solicited for the expenses of the new organization and its campaign of education. That gift meant far more than a generous gift to the budget; it proved that a Sunday school leader of national importance was convinced that the new organization had a place and a program that was of large promise; it signified the collapse of much narrow minded opposition.

Ministers and laymen of many denominations and both sexes by the hundreds have given unselfishly of their best energies that the work of the Association might advance. To even begin to name them seems impracticable. We shall ever be indebted to a small group of business men, largely in Chicago, who have "served tables" without publicity and with great devotedness in order that the Association might continue its great service; but as in the case of our leaders, many of them are still active and so outside the scope of this article.

I reserve to the last the other leader, now gone, whose memory we cherish as we do that of our founder. Dr. Henry F. Cope, for many formative years the trusted, broad minded, great hearted General Secretary of the Association. Dr.

Cope entered its service as an emergency man. But so whole heartedly did he throw himself into the work of the Association, so completely did he identify its interests with his own, so finely was he able to express its ideals, and so thoroughly did he comprehend its possibilities as a movement, that he soon became its embodiment and sponsor to the religious world of this country. Dr. Cope had a many sided personality. He could work acceptably with men of greatly differing types and draw out of them their best. His friendly, persuasive smile was potent to disarm bitter critics, although his keen mind and ready facility of expression were abundantly able to cope with their arguments. He preferred the ways of friendliness and the convincing power of reasonableness. He was a shrewd organizer and likewise a real student. While carrying a load of responsibilities sufficient for at least three men, he made time for the research and painstaking labor that produced a number of volumes. He was not only an engaging speaker along lines of the promotion of new groups of

Association members and interests; he was in steady demand for addresses of the most serious sort involving intricate problems in religious education. He was a valued companion of people as he found them; he was likewise welcomed by scholars and experts, and religious leaders generally. He paid the heavy price of such uncalculating, enthusiastic, noble leadership. His deepest regret was not that he must lay down his great work, but that, by reason of limited means, he had never been able to extend his energies to their absolute limit.

The Association's first quarter century has yielded many precious and stirring experiences to those of us who have been privileged to share its fortunes from the beginning. We value most of all the beautiful friendships, the stimulating contacts, the heartening associations with such as these leaders now gone to their reward. One recalls Carlyle's remark—"After all, nothing counts but good men." It is through such noble personalities that God's cause advances. We do well to keep their memories fresh in mind.

LOOKING FORWARD

WILLIAM ADAMS BROWN

FEW ORGANIZATIONS of our time have been able to call upon so large, so continuous and so able a body of voluntary service as the Religious Education Association. Founded to meet a real need by men deeply convinced of the importance of what was to be done, it has been ever since in a very real sense a missionary organization. The completion of twenty-five years of service, bringing as it does a certain ripening of experience and maturity of judgment, makes a fresh appraisal of the significance and prospects of the Association timely.

During the quarter century of its existence the Association has fulfilled three

main purposes, all of which were more or less clearly intended by the founders. It has been a *promotional agency*, calling attention to a crying need in American religious life—the need of a system of religious education for children, young people, and adults that should be as comprehensive, as well articulated, and as effective as the system of secular education with which they were familiar. It has been an *organization for research*, not only calling attention to unoccupied fields of inquiry and stimulating other agencies to enter upon them, but itself organizing workers for group study under its own leadership. Finally, it has been a *clearing house of information* on

all matters connected with its field, furnishing a meeting ground for all who are interested in the subject, whether professionally or as amateurs, and through its annual meeting giving a comprehensive review of the achievements and problems of the year.

Others will review what has been done in these three fields and estimate the significance of the achievement. It is my purpose rather to inquire how far the aims of the founders have been accomplished and what still remains to be done.

It is not easy to answer this question. There is a sense in which the very success of the Association has been its greatest obstacle. Where so many lines are open a clear delimitation of field is needed if the high level of service hitherto attained is to be maintained.

So far as the first purpose of the Association is concerned—the arousing of public opinion as to the need of an adequate system of education for laymen, the aim of the Association has been largely accomplished. It is not meant, of course, that the need has been met, but that it has been recognized. In many different quarters and through many different agencies the importance of providing a better system of religious education than the old Sunday school furnished is being actively urged, and important organizations, like the International Council of Religious Education, have been created to deal with it. No doubt an important work of interpretation and inspiration remains still to be done in which the Association can render useful service. But so far as its first main purpose is concerned its work is finished. Were it to go out of existence tomorrow, the movement would go on.

Much the same thing can be said of the second of the three main purposes of the Association—the promotion of research. Here again it is not meant that the desired result has been accomplished, but only that the need for it has been recognized

and that the necessary agencies are being formed. There was a time when the Association itself tried to do the work of a research organization. It brought together specialists in different lines of study for the purpose of promoting co-operative research in their several fields. But the attempt failed for the simple reason that the ground to be covered was too extensive and the problems too difficult to be adequately handled in the brief time at the disposal of the Association. Any work done under such conditions must necessarily be too superficial permanently to command the cooperation of the ablest workers. Here again, if it is wise, the Association will be content to call attention to the need, leaving the need to be met by other and more specialized agencies, or at most giving the initial impulse which is needed, till the new organization is strong enough to stand on its own feet.

When we turn to the third of the three purposes for which the Association was organized—that of serving as a clearing house of information in the field of religious education, the case is different. Here there remains a field to be occupied which is still largely vacant, and there is no other body in sight so well qualified to occupy it as the Association. It was founded not as a party organization to promote a particular platform or creed, either educational or religious, but to be a rallying point for all earnest people, whatever their philosophy, who believed in the central importance of religion for life and the need of applying to the teaching of it the highest educational standards. It has been the glory of the Association that it has included among its members Jews as well as Christians, Catholics as well as Protestants, conservatives as well as liberals. If it is to continue true to the high purpose of the founders it must continue to cherish no less comprehensive an ideal.

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But that it may do this it must be on its guard against certain obvious dangers.

One is the danger of partisanship. It is natural that an organization like the Association, founded by men of pioneer spirit, should take its color from its leaders. And where these men are liberals, whether their liberalism be educational or religious, it is but natural that they should tend to identify the platform of liberalism with the teachings of science, and consider all who do not share their assumptions as reactionaries. To do this would be to defeat the very purpose for which the Association was founded, which was to furnish a common meeting ground for all who are interested in improving methods of religious education.

Such men are not confined to any church or school. One must be prejudiced indeed not to recognize the stores of educational experience acquired by the Roman Catholic Church in the course of its long history, or not to welcome the first rate work which is now being done in psychology by contemporary Roman Catholic scholars. The Association could do nothing better than to institute a comparison between the methods used by progressively minded Catholics and Protestants with a view to discovering what each can learn from the other. But to do this it would be necessary to distinguish clearly between the philosophical assumptions which the members of each group bring to their task, and the scientific principles which they employ in discharging it. A study of some of the recent proceedings of the Association will show that not all those who have taken part in its discussions have recognized this distinction.

The other danger is superficiality. Where the field is so vast, this is a danger particularly difficult to avoid. The only way to guard against it is for those who plan the proceedings to keep constantly in mind the dominant purpose for which the Association exists, and to see that all that is done contributes directly to it.

During the formative days of the As-

sociation the president's address furnished a useful help in accomplishing this result. It was the function of this address to survey the field of religious education as a whole, to call attention to the most notable achievements of the year, and to point out the significant problems which were of general interest. In this way it was possible to secure the needed perspective and to direct attention to that which was most important.

In planning for the annual convention the same principles should be controlling. The themes to be discussed should be such as are germane to the dominant purpose of the Association, and, as far as possible, should deal with subjects that are capable of experimental testing by methods within the capacity and range of experience of the rank and file of the membership. Technical questions should be left to the experts and confined either to group meetings of those interested or to a brief reference in the president's report. But there is a wide range of topics of general interest to every teacher of religion on which as yet we have little accurate and trustworthy information. Here the Association might greatly contribute to our knowledge by a pooling of experience.

I am thinking of such subjects as the relative importance of emphasizing certainty or change in the consciousness of a growing child, of the place of authority in its relation to freedom, and of discipline to self-expression. There is the relation of individual experience to the tradition of the past, the contribution made by history to the insight and initiative of the individual, the part played by inherited standards, not simply in limiting freedom, as they are commonly assumed to do, but in making possible fruitful experiment in untried fields.

Above all there is the relation of worship to life, the part played by the consciousness of the transcendent and the mysterious in giving meaning to the ex-

perienced and the known. Has science a contribution to make to our methods of worship, or must worship always remain a matter of emotional attitude expressing itself through symbols? Is Professor Gerald Birnie Smith right when he tells us that as children of our age we need new symbols to express our new experience, or, as the Anglo Catholic maintains, is it possible to interpret the old symbols so that they will serve our purposes even better?

These are questions of fundamental importance to every religious teacher, affecting everything that he does and plans. Yet thus far they have received surprisingly little impartial and objective treatment. What is given us is for the most part assumption rather than analysis; an "either or" instead of a "perhaps both." It would do much for the interests the Association has at heart if, during the next few years, we should concentrate upon some of these ever present but most practical questions, bringing our personal assumption, as every man of scientific spirit should be willing to do, to the test of a cool, open-minded, impartial study of the facts.

Such a study, if undertaken in such a spirit, would uncover many a problem for the specialist with which no one is deal-

ing at present. But more important than this, it would bring us out of the world of abstractions in which so much contemporary discussion moves, whether those who take part in it call themselves liberals or conservatives, and plant our feet again upon the firm ground of observed fact and experienced reality.

Such a program ought to be welcomed by the liberals among our number. One should not take too seriously Professor Pratt's description of the present plight of liberals, given at the last meeting of the Association.* As he himself reminded us, it is the duty of the *advocatus diaboli* to paint things blacker than they are. But if his description is even in part correct the condition of these unfortunates is lamentable indeed. If the future meetings of the Association can serve no more fruitful purpose than to catalogue so formidable a list of uncertainties, even the liberals will soon cease to find them interesting; while those more fortunate people who, rightly or wrongly, still believe in a real God at work in a real world, for purposes that are worth while for human spirits with a destiny, will find some other centre where they can exchange experiences concerning their convictions, their discoveries, and their hopes.

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THE SITUATION IN THE CHURCHES

HERBERT L. WILLETT

CHANGES that have taken place in the varied programs of churches during the past twenty-five years have not been the result of academic design or administrative direction. They have originated, in large measure, in the efforts of large numbers of eager and energetic pastors and Christian workers in individual parishes to find better ways of working, more effective means of attaining the objectives sought, and more convincing statements of the great truths of our holy faith. From many sources the progress of Christian thinking and working takes its impulse; from the consecrated labors of a multitude of scholars, from the messages of preachers with prophetic souls, whether in large churches or small, from the ministries of all who serve the cause of Christ in any of the manifold activities that make up the total redemptive service of the churches. Most of all it comes from the new truth that breaks perennially from the Word of God, and the living presence of our Lord whose spirit of truth evermore leads his people into the fuller light.

In the retrospect of twenty-five years it is possible to enumerate some very important changes that have taken place in the thought and work of the churches. Basically, the purpose and message of the gospel are always the same. At the heart of things are the life and teachings of our Lord, and he abides, timeless and unchanging. The writer of the epistle to the Hebrews affirms that men and doctrines change and pass away. They are

imperfect and partial. Jesus Christ is the same through the ages. It is the task of the disciple to prove himself sensitive to the increasing disclosures of the divine life, that he may apprehend with all the saints the unfoldings of Christian truth, and make them known to all men. In the words of Dante, the one duty of man is to see the vision of the Eternal and tell it to the world. It is this vital, restless, searching spirit in the life of the churches that makes them conscious of possible enlargements of truth and opportunity, and quick to try all experiments that look toward a fuller realization of the Christian ideal.

Within the period under review there has come upon the churches a larger and more competent conception of the enterprise on which they are embarked, its extent, its dignity, and its difficulties. The world as the scene of the redemptive process is a much more extensive and complex domain than was formerly supposed. The field of human knowledge has been vastly widened. Time and space as they are related to the life of our generation have been indefinitely extended. The Christian gospel today comes into contact and often into rivalry with cultures, philosophies, ethical systems, and religions which were only emerging to occidental knowledge a generation ago. Social and industrial theories have received formulations that challenge and even defy the entire program of Jesus. In the light of these facts, and others of related character, the church is

called upon to reconsider the nature of its mission in the world, the effectiveness of its present technique, and the place it occupies in the present social order. Only by so doing can it rightly assess the measure of its efficiency. One of the best indexes of a living and growing institution is its capacity for self-criticism. And mordant as is much of the criticism visited upon the church today, the most searching and constructive part of it arises within the church itself.

One of the outstanding changes wrought by a quarter-century of Christian thinking is the shift in conviction regarding the Bible as a source of authority and a manual of ethical and religious instruction. It was inevitable that this should be the case. The doctrine that the church, in any of its branches or in the totality of its organizational life, was an inerrant and infallible guide in matters either secular or spiritual, had already ceased to control any large proportion of even the most reverent believers.

The doctrine of the level, inerrant, and infallible Bible was equally untenable and misleading. It was based on the effort to meet the claims of an authoritative church with something of equal authority. Neither the church nor the Bible justifies such a claim. The work of biblical scholars during the past generation has done much to reveal the true character of the documents contained in the Hebrew and Christian Scriptures, and to interpret them as the two most significant chapters in the history of religion, the unfolding of the long struggle of human life in its quest of the divine. Their authority lies not in any magical form of inspiration found in them, but in the lives and messages of prophets and apostles who have proved their right to be the spiritual monitors of the ages. Most of all in the character and teachings of the one supreme life of history, and the good news which he made known.

The Bible continues and will ever be

the great source book for the holy life. It is not the only book of religion. More and more it is the conviction of religious educators that many other books belong in the library of the competent religious teacher and in the collection of volumes every church and school of religious education needs to provide for those who carry on its instructional work; books on the ethnic religions, the civilizations and ideals of the nations surrounding the Hebrews and the early Christian community, the story of the Christian society through the centuries, the expansion of its missionary adventure, and the social, industrial, political, and international implications of the biblical message. But the center of things will still be the Bible, rightly illuminated by the services of translators, textual, historical and literary critics, archaeologists and other experts who have given it a vividness and timelessness in our day of which our fathers never dreamed.

Another difference between the ideas of the present day and those of a generation ago relates to the conception of salvation. Most religions have held to the idea of salvation in one form or another. The religions that produced or were nourished upon the Bible—the Hebrew faith, Christianity, Judaism, and in a more remote sense, Mohammedanism—have affirmed the doctrine of salvation. In the Old Testament that idea connected itself largely with material well being and companionship with God. Christianity inherited the forms of speech used in the Hebrew scriptures, and described moral and spiritual conditions in the current figurative language.

Salvation, which in the teachings of Jesus was conceived in terms of character and personality, of insight into spiritual law, and in the manifestation of a Christ-like life, was not infrequently, perhaps inevitably, presented in the Christian sources in terms of association, status, obedience to certain social usages, and

acceptance of specific beliefs. Expressions of this nature were not left alone in the New Testament, but were accompanied, defined, and corrected by broader and more comprehensive interpretations of the Christian ideal.

But it has been a slow process by which the churches have come to discriminate between figures of speech and spiritual reality in the New Testament. Many pulpits still proclaim a message of legalistic obedience to law, acceptance of creedal mandates, and choice between a heaven and a hell in which physical characteristics predominate.

It is a satisfaction to know that while this belated type of literalism still remains in sections of the churches salvation is increasingly understood in terms of intelligent perception of the program of Jesus, enthusiastic acceptance of the obligations of his leadership, sincere effort to incorporate in disposition and conduct the qualities that were in him, and the persistent endeavor to make his way of life the pervasive and ultimately universal pattern of the social order. In the last issue a Christlike character is salvation, and the only possible salvation.

Too frequently the ministries of professional evangelists have been a hindrance rather than a help to the progress of the faith. One may pass over the more grotesque and objectionable features of some men of this sort, the indignities which religion suffers at their hands, the commercializing of a holy calling, the statistical estimate put upon results, the blatant forms of publicity to which resort is made, and the deadly traditionalism of much of the preaching; and call attention merely to the depressing effect on public thinking of an order of preaching which puts its chief emphasis upon church membership as a means of salvation, the dangers physical as well as spiritual of failure to respond to the invitations, and the cheapening of the church by appeals to come into its mem-

bership and help bear its burdens. It is too easy to get into the churches. There ought to be some stiff and arresting barriers at the entrance doors of many of the sanctuaries that are pleading in plaintive tones to the unchurched to enter.

Happily the objectionable type of evangelism, both pastoral and professional, is declining. And in nothing has the progress made by the churches during the past twenty-five years been more heartening. The church historian of the future will look back upon some of the so-called evangelistic performances of the passing generation with incredulous astonishment.

Children are not born into families by the dozen. The churches that grow in substantial ministries of character, intelligence, and philanthropy are those where sane, educational and constructive pastoral evangelism has its way. The other sort has its days and ceases to be. In the truest sense it is unfruitful, and in the end self-annihilating. The record of these twenty-five years has made that clear.

Not less interesting are the changes that have taken place in the personnel and character of the ministry. It must be acknowledged that the vocation of the preacher and pastor has not the same commanding place it had in former times. This is due to many causes. A variety of attractive, stimulating, lucrative, and adventurous callings compete with the ministry in the regard of the present generation of young men and women. Even within the area of definite Christian work many forms of ministry have been discovered, such as missionary work, religious education, youth movements of various types, cooperative agencies, and social and philanthropic service, to an extent that has drawn away many of the most promising children of the churches into activities no less essential to the progress of the kingdom, but not directly ministerial in function. This is at once

a loss and a gain. It marks to a notable extent the richness and complexity of Christian effort as compared with the situation a quarter of a century ago.

There is a constantly rising standard of ministerial preparation recognized by most of the churches, and ignored or slighted only to their peril and undoing. Never were the opportunities for competent ministerial education so abundant and accessible. Never were the institutions devoted to the preparation of ministers and other types of Christian workers so well equipped and efficient. There is a considerable volume of cheap and easy criticism of theological seminaries and divinity schools, and in many cases it is richly deserved. But those who deal wholesale in this order of invective have little awareness regarding the work actually undertaken and carried on in the better class of theological schools, or the eager sensitiveness of their leaders to all constructive suggestion for their adjustment to the new age and its demands.

As to the character of the preaching of today as compared with that of a generation ago, a paragraph or two may be taken from the pen of one of the most competent judges of preachers and preaching in our time. He writes:

"The older dogmatic statements do not appear as often as they did a quarter-century ago. The sovereignty of God; the divine election; the substitutionary blood atonement of Christ; the total depravity of man and his inability to choose God without the aid of preventient grace; the inerrancy of the Bible; the austere negative demands of the Puritan pulpit; the threat of hell and the rewards of heaven—all these great interests of the pulpit in America are either wholly absent or held in abeyance.

"On the other hand, the following doctrines are in constant evidence. The reality and reasonableness of religion; a Christlike God, not so much the transcendent sovereign as 'the God and Father of our Lord Jesus Christ'; the redemptive power of sacrificial love, evident and potent in the death of Christ, a fact which is greater and more vital than any or all explanations of it; the interpretation of the Christian experience in terms of moral union with Christ; therefore a tendency to renew the meaning of Paul's 'in Christ' and to accept the mystical rather than the dogmatic or institutional phases

of the Christian religion; the representation of the Christian religion as 'a way of living according to the principles of Jesus and in fellowship with him'; therefore a major accent upon the central reality of the living Christ; intense moral passion concerning the practical matters of daily life; yearning for social justice and the realization of the Kingdom of God; international sympathy and passion."*

To find young men capable of incorporating such ideals in their own lives and of making them known as ministers, to encourage them to prepare themselves adequately for the ministerial and pastoral vocation, to give to them academic and administrative freedom within the fairly wide ranges of their communal and parochial loyalties, and to assure them a proper financial support, both during their active ministry and at the time of their retirement—these are increasingly recognized as the essential responsibilities of the churches.

The immense progress made in the work of religious education during the last few years compels the minister who would rightly perform his duties to understand something of the meaning of the movement, and to have some sympathetic relationship to the educational processes going on in his parish. He may not be an educational expert. Few men who have been engaged in ministerial service for a decade or more have that advantage. But at least he must be conscious of the great enterprise under way in all the churches that are awake to the needs of the age, and of the new technique of education that is almost completely displacing the older order of things.

If the churches are alert to the signs of the times and are financially able, they are securing men or women as directors of religious education and are aware of the fact that the functions of such specialists are as important as those of the minister. In other cases, the minister, whose tasks are already numerous

*President Ozora S. Davis, "American Preaching," in *Religious Thought in the Last Quarter Century*, by G. B. Smith and others (1927), page 194.

and exacting, must do the best he can to perform the work of an educational leader. No longer is it practicable to commit this highly important ministry to the chance efforts of untrained superintendents, however devoted and energetic they may be. People whose children enjoy in the public schools the services of expertly trained principals and teachers are no longer satisfied to permit their church schools to remain in the twilight of a quarter-century ago. Nothing is more inspiring at the present time than the attention that is increasingly bestowed upon the educational work of the churches, their physical equipment, their recognition of accepted ideals in the work of education, their emphasis on proper and competent leadership, and their sensitiveness to the true objectives of the entire process.

There are other outstanding features of the present program of the churches that might well receive attention. Among them are the increased emphasis upon the social and industrial implications of the Christian message, in spite of all timid and self-interested entreaties to "preach the simple gospel," and avoid all discussion of social, economic, political, and international matters; the change that is taking place in the objectives and methods of missionary work, with the larger recognition of the meaning and value of the ethnic faiths, and the gradual removal of emphasis and authority from the denominational boards of control to the native churches in the non-Christian lands; the growing enrichment of church architecture and the form of worship in the non-liturgical churches, in recognition of the religious value of beauty, too often neglected in earlier years; and the recognition of the history and value of drama and pageantry both as aids to religious education and in the presentation of religious truth to the wider public.

But the feature of church life that is

perhaps more impressive than any other in this generation is the measure of co-operation between individual congregations, and between influential and historic communions. The theme of Christian unity is one of the engaging topics of the time. It is illustrated in the formal and incorporating union of denominations; in the closer fellowship of local churches, rightly convinced that the ties that bind them to each other in village, town or neighborhood are of greater moment than those by which they are connected with congregations of like faith and order in other places; in the development of the community church idea, with its emphasis upon the religious needs of the people of a given locality without regard to their former church affiliations, and its determination not to be betrayed into the creation of a new denomination; in the expanding ministry of local federations and councils of churches, and the logical outcome of this spirit of cooperation in the work of the Federal Council of the Churches of Christ in America; and, not least, in the spirit and meaning of such general gatherings of men of all the churches as the Stockholm Christian Conference on Life and Work, and the Lausanne World Conference on Faith and Order.

There is much that is depressing in the character and activities of many of the churches, their bondage to tradition, to superstition, to obscurantism and the control of the dead hand. It would be strange if it were not so, for religion is the most precious of possessions, and old ideas and customs are not easily displaced. It would not be difficult to overstate by whole diameters the measure of progress that is being made. But a rational and restrained optimism may be indulged when one compares the conditions prevailing in the churches today with those that were prevalent a quarter-century ago.

BURNING ISSUES

GEORGE A. COE

IF IT BE allowable to include under the term "burning issues" both those that flame and those that smolder, both the desires that are fully conscious and those that are obscure or undefined, then the situation in 1903 was as follows:

The flaming or outspoken demand of the founders of the Religious Education Association was, first of all, an entirely general one, namely, that religion and education, which had been going apart, should come together. This meant, on the one hand, a denial that secular schooling is education in any strict or full sense. It was declared to be only a fragment of education because it cultivates only a part of the personality. Therefore, ran the reasoning, we must reassert the necessity of moral and religious culture as a phase of education as such.

It was perhaps inevitable that "religious" should bulk larger than "moral" in this thought of the current educational need. For the demand that religion and education should come together meant that the churches, which had proceeded as though they had in their keeping some special and exclusive instrument for the making of character, were mistaken. They must humble themselves by adjusting their methods to such things as "laws of teaching," which meant, in the end, the natural laws of the mind.

Here, rather than in the public school field, centered the more strenuous exertions. The very term "religious education" was exciting, as it was

also new. It was more than exciting; it was irritating; and the reason for the disturbed state of mind was a deep one. What shocked the conservative and inspired the liberal was the discovery that making peace with modern science was more than an exercise in theological thinking; it involved also a new kind of control within the religious life.

An old-line evangelical said to me, "You are endeavoring to substitute education for conversion." In a meeting of the National Catholic Educational Association, when a speaker advocated modification of catechetical method so as to appeal to the spontaneous interests of the young, instant objection was made on the ground that this would be modernism, or the admission of science as authority within the religious sphere. It is fair to assume that the main underlying reason why some of the foremost leaders of the International Sunday School Association held aloof from the Religious Education Association for several years was not apprehension with respect to institutional prestige, but a more or less articulate realization that some of the theological assumptions of that old organization were coming into question.

The point at which this basic issue became a definite contest in the practice of the churches was that of "graded lessons." To many a liberal the gradation of material was the merest common sense condition of efficient instruction. To such liberals,

consequently, the resistance of many Sunday school workers seemed to be a sign of inert intelligence. But there was something deeper than mere inertia. For gradation of material, making the natural interests of the pupil a controlling factor in religion, removed the Bible, the system of doctrine, and the church from the position of exclusive authority. The Catholic speaker already alluded to was not altogether wrong when he scented modernism in the educational theory of interest. For this theory, applied to religious education, requires that we take the Bible and our beliefs to pieces in order to judge the character values of their respective parts. That is, no more wholesaleing of our religion! This led back, of course, to ethical tests for religion as a whole, and to re-judgments concerning the personal experiences in which true piety had assumed to reside.

Probably few even of the liberals of that day realized how outreaching was the "educational" reform that they demanded; certainly few of the makers of graded lessons saw all that is involved in "the selection of material." That is, the issue smoldered under the surface more than it outwardly flamed. In a new and only partly realized way the old problem of the relation of religion to the scientific movement was stirring. Similarly, the old prophetic problem of righteousness—wherein it consists, and where unrighteousness resides—was struggling to renew itself as a religious experience. This is as much as to say that the reform movement in religious education has been, is, and must be, a reform movement in religion itself. The apprehensions of religious conservatives have not been gratuitous or altogether misplaced. Not that educational terminology or machinery has been employed for the promotion of a camouflaged

liberalism, of course, but that the educational purpose in religion does inherently tend to reconstruct the ancient outlooks and purposes of the churches.

That the reform movement is related to the newer or critical knowledge of the Bible is evident. The conference out of which the Religious Education Association grew was initiated by technical students of the Bible who deplored the vast popular ignorance of it—ignorance that was fostered in the Sunday schools, young people's societies, and Christian associations of that day. Among the early leaders of the Association experts in the Scriptures were many and prominent. Naturally, then, this issue burst into flame as soon as the Association got under way. Individuals among the leaders were attacked; some courses of graded lessons were denounced; there was contention over the use of "extra-biblical material"; whole denominations refused to reveal to the young the historical interpretation of biblical stories of God's dealings with men.

From the standpoint of the conservative, resistance was imperative. For had not God spoken uniquely, sufficiently, and finally in the Scriptures? Why, then, place alongside them history, biography, and topical studies? To do this was to create in the young an impression that the human and natural does not stand in the old contrast to the divine.

Later, with the development of week-day schools of religion, came another issue, which may fairly be called a flaming one. Starting in efforts to arrange a division of time between the state schools and the schools of the churches, there arose an at least subacute awareness that the relation between the churches and the state in the matter of education has not yet

reached stable equilibrium. In this, as in the previously mentioned instances, the issue was more profound than the immediate difficulty; the fire smoldered more than it blazed.

One reason why the issue has not become a conflagration is that the church forces have no philosophy of the state to offer in place of the one that has been silently growing within our political life. Another reason is that matured convictions as to the functions of the church in relation to organized society are rare. A few adventurous minds have reached definite and reasoned views upon this matter, but the masses of both clergy and laity still sleep. It is true that the liturgical churches, at least, have definite ideas as to what is to be done within the church building and by the clergy, and that some well-defined duties of piety are urged upon laymen; but it is noteworthy that within these most self-conscious bodies as well as within the less firmly knit churches, what is recognized as piety can live comfortably side by side with unquestioning loyalty to the militarist state, and side by side with our existing economic and social system. The supreme, though not the only vivid, example of this is the Roman Catholic Church, which without inner schism can bless with an equal blessing the soldiers of all warring states, and likewise the employer and the laborer who are at war with each other.

It is true, likewise, that religionists, in an increasing and already considerable number, have explicitly or implicitly renounced all walled-in spirituality, claiming the whole of social life as a province for religious experience and religious control. Yet the implications of this position for our life as members of the political state are coming to light only slowly. There is some smoke, but only a little clear flame.

Educational perplexities of the greatest difficulty are involved. Externally and superficially viewed, the problem is that of dividing educational functions and the pupil's time between the school of the state and the school of the church; but viewed internally the fact is the hot coal of two unreconciled and at least partly contradictory types of culture.

Here lies the supreme educational issue of the present. The face of the progressive educator is toward a set of problems that were only faintly or even superficially scanned a quarter of a century ago. The functions of the Religious Education Association, accordingly, are shifting, and they are growing more necessary as they grow more profound.

Before going on to further analysis of this outlook and of these functions, one may well pause to marvel at the rapidity with which some other issues have been either resolved or transformed. As a single sign of the new spirit and the new approach to religious education, consider the calmness with which scientific tests are being ushered into the sanctuary. The resistance never was considerable, and it appears to be almost melted away. There is, indeed, much inertia, but there is little friction and no fire. From the standpoint of our experience twenty-five years back, this is marvelous to the point of mystery. The very climate appears to have changed.

To what extent the spiritual climate really has changed is, however, worthy of inquiry. Several particular issues certainly are to all main intents settled. We need no longer argue that general laws of learning apply within religion. Graduation of material, the use of extra-biblical material, pupil-activity and initiative, genuine tests of achievement and of character, the professional guidance of church schools,

all may be taken for granted. We have captured these outposts, and they are not unimportant. But the main citadel has not yielded to us. When the spirit and the methods of science pervade religious education, the ethical values of religion must be brought into the foreground, and social tests must become predominant, or else the new methods merely gild our spiritual inadequacy or decay. We must re-weigh the ends and the processes of religion; we must re-make the religion that we teach; therefore we must prepare ourselves for broader, deeper, and more difficult changes than we yet have seen.

The main use and meaning of any vital and growing religion lie at the precarious edge of life and of civilization. Consequently the central issue in the education of the young concerns the unsolved problems of life and of society more than the problems that already are solved. At the present moment the perilous edge of our earthly existence is the mass relationships that are being created by instruments of control that have been made possible by scientific knowledge.

Our social and industrial organization and the modern political state have developed outside the church and outside of all reflective consciousness of life's real and abiding values and possibilities. The industrial system assumes to rest upon a basis of its own, and to be justified from within itself; consequently its representatives listen only sparingly to spiritual counsels. Upon occasion, indeed, business assumes to tell religion what are its functions and proper limitations. In a corresponding manner, the modern political state, which is in effect the right arm of industrialism, assumes to draw its ethical authority and justification from within itself. That is, the sovereignty of the state is taken to be an ethical sovereignty, even though the state, being purely secular, professes not

to judge the ideals of religion. It follows that any religion that assumes to judge and to influence the whole of life, particularly the mass-relations of men, is bound to be ill at ease in the presence of our industrial and political organization.

Ill at ease at the very least! When thought and conscience become wide awake we shall realize that here is an ethical contradiction and an ethical contest as wide as the earth and as deep as thought. If the industrial system and the secular state are to retain their present control, secreting their ethical standards from within themselves, then the religion of the future must either be assimilated to them, losing its soul, or else it must retire into corners as a mental luxury of those who can afford this sort of esthetic relief—in this case also losing its soul. A live, vigorous, earth-claiming religion can exist only upon the condition of accepting the challenge of our secular civilization by undertaking to convert our industrial and political order into a thing of spiritual significance.

The instrument by which the separatist and partisan ethic of our non-religious industrial and political order chiefly propagates itself is the school. Consequently, the main issue between it and religion is an educational issue. Religious educators deceive themselves if they measure their problem in scales smaller than this. It is folly to dream that we can escape or even postpone the issue. The children and the young people of our church schools, to say nothing of the millions not in these schools, are being formed more by the secular forces about us than by our walled-in religious education. The state schools are teaching state ethics both by overt methods and by silence concerning questionable practices in both the state and industry. Here religion and the civil order have, or ought to have, a common interest that requires conscious adjustment. The contention of

the Roman Catholic Church that the assumed religious neutrality of the state school is not and cannot be complete is valid. The pity of the Catholic situation is that this great church has so identified religion with a particular religious body as to make impossible any solution of its relation to the state and to the social organization generally.

Probably nothing more certainly determines character than general silence concerning common practices, for to the young, looking upon their elders as evidence of what life really is, unchallenged general practice is equivalent to standard practice. Hence it is that the un-argued assumptions of our schools and of our common life require to be explicitly assessed by religious education. Silence with respect to the underlying presuppositions of industrial and political society is religious surrender. The cultivation

of contrary virtues, too, if the issues remain obscure, is only an emollient, at best, and at worst it excuses what should be attacked.

The major task of religious education at present is to bring the assumptions and the fruits of our practical secularism into the open and subject them to the judgment of young and old; to make clear that goodness is neither sentimental amiability nor a set of inoffensive private habits; on the contrary, to reveal God to us, and to reveal us to ourselves, in and through specific measures that we take for converting our associated life into a real brotherhood, and then to inspire in us unreluctant acceptance of the losses, the hardships, and the obloquy that are incidental to any thorough transformation of our associated life into an order of active good-will.

THE CHURCH SCHOOL SITUATION

Curricula and Literature

HENRY H. MEYER

FOR MANY people engaged in the church school work in America, the term religious education connotes primarily that which they assume is being accomplished in Sunday and weekday schools of religion in the United States and Canada. In popular discussions and literature dealing with religious education there is seldom a reference to, and much less an adequate presentation of, the vastly greater undertakings in the teaching of religion that are integral parts of national educational systems in other lands, and which, therefore, form an important part of recent religious educational history.

There is among us a certain discrepancy between the comprehensiveness of themes or topics and the actual subject matter of discussion that indicates a state of mind and a circumscribed outlook all

too common among church school workers. When we talk or write strictly about ourselves we should at least do so consciously and avowedly, with a due sense of perspective. Let it be said at the outset, therefore, that this paper deals only with recent church school curricula and literature in America, a comparatively small and isolated, though perhaps not insignificant, section of the larger subject of curricula of religious education in general.

Twenty-five years ago or thereabout, educationally minded Sunday school workers and religiously minded educators in America alike came under the spell of the new and fascinating science of child study. From this science in turn has developed that part of modern educational psychology which underlies much that is best, both in theory and practice, in pub-

lic elementary education and in religious education as it has since developed in the modern church school.

It is exceedingly interesting to note the dates of publication of certain early texts that were largely influential in determining the direction of progress in the two fields, that of general education and that of church school organization and curricula. The dates given in the accompanying lists are the dates of copyright, except where a separate later date of publication also appears on the title page. In such cases the later date is used.

the new emphasis on historical criticism awakened a widespread interest in popular Bible study.

Both movements were led by outstanding churchmen such as John H. Vincent, representing the Sunday school forces and the Chautauqua movement, and William R. Harper, who at the time did more than any other man to popularize the serious, critical study of the Bible. This twofold revival in teacher training and in Bible study after the turn of the century merged with the new interest in child study and educational psychology

EDUCATIONAL AND RELIGIOUS EDUCATIONAL TEXTS

General Education

1900 School and Society—Dewey.
 1902 The Child and the Curriculum—Dewey.
 1903 Fundamentals of Child Study—Kirkpatrick.
 Educational Psychology—Thorndike.
 Elements of General Method—McMurry.
 1905 The Learning Process—Bagley.
 1906 Psychological Principles of Education—Horne.
 1907 Adolescence—Hall.
 1910 Educational Psychology (3 Vols.)—Thorndike.
 1913 Encyclopedia of Education—Monroe.

Religious Education

1900 The Spiritual Life—Coe.
 1903 Principles and Ideals for the Sunday School—Burton and Mathews.
 1904 An Outline of a Bible School Curriculum—Pease.
 1905 The Pedagogical Bible—Haslitt.
 1907 The Modern Sunday School—Cope.
 1908 Psychology of Religion—Starbuck.
 1910 Psychology of Religious Experience—Ames.
 The Graded Sunday School—Meyer.
 1915 Encyclopedia of Sunday Schools—McFarland and Winchester.

The significant thing about these titles and dates is the rapid parallel development of pedagogical literature in both fields. Nor was it long before this development was reflected in the organization and curricula of the Sunday school in which the popular movement for close gradation of both subject matter and teaching method dates from the first decade of the present century.

Other factors contributing to the rapid development of church school curricula and literature included the earlier emphasis upon teacher training and the establishment of institutes and summer training schools for Sunday school teachers, including the Chautauqua movement. The theological seminaries at the same time were inspiring and furnishing leadership for a new movement for the critical historical study of the Scriptures. Together, the teacher-training movement and

and was promptly reflected in the improvement of the popular teaching literature prepared for use in church schools.

It is not surprising that the merging of such significant forces and movements making for more serious effort and more scientific workmanship in the teaching of religion should coincide in time with the organization of the Religious Education Association with its threefold purpose:

To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value.

With the organization and history of this Association we are not here concerned, except to note the timeliness of its appearance and to acknowledge its influence, more significant and far reaching than conspicuous, in the subsequent development of the church school curricu-

lum. The degree to which the spirit and ideals of the new movement found expression in the R. E. A. is forcefully illustrated by the topics and programs of the early meetings of the Association. Thus we find included in the program of the very first meeting in 1903 a discussion of "Religious Education as Conditioned by Modern Psychology and Pedagogy," led by John Dewey and Henry Churchill King; a discussion of "Religious Education as Conditioned by the Historical Study of the Bible," led by Rush Rhees and Herbert L. Willett, while Shailer Mathews spoke on the "Curriculum of Study in the Sunday School," and George A. Coe and Edwin D. Starbuck discussed "Religious Education as a Part of General Education."

Prior to the development in pedagogical and biblical literature based upon a scientific study, both of the pupil and of the Bible, the conception of a *curriculum* of religious education had hardly found a place in the thinking of Sunday school workers. Those were the days of lessons and lesson courses, mostly Bible centered and mostly uniform, although, as a matter of fact, the International Uniform Lesson system in 1872 had displaced a number of better and more systematically arranged Sunday school lesson courses. The seven year cycle of International Uniform Lessons for the years 1906-11 listed, though in actual selection of lesson passages it did not cover, the following Old Testament and New Testament materials:

- 1906, Jan.-Dec., Synoptic Gospels—Harmony, one year.
- 1907, Jan.-Dec., Patriarchs to Samuel as Judge, one year.
- 1908, Jan.-June, Gospel According to Saint John, six months.
- 1908, July-Dec., Saul to Solomon, six months.
- 1909, Jan.-Dec., Acts and Epistles, one year.
- 1910, Jan.-Dec., Gospel According to Saint Matthew, one year.
- 1911, Jan.-Dec., Division of Kingdom, Captivity and Return, one year.

The first fruits of the new pedagogy in organized Sunday school circles ap-

peared in the demand for a special course for beginners covering two years. This was approved by the International Convention at Denver, 1902. The Convention at Toronto in 1905 authorized an advanced course of Bible study for seniors and young people, while the Convention at Louisville in 1908 adopted the first outlines of the International Graded Lessons which have since proved epoch making in their influence for the betterment of religious teaching in American church schools. These outlines had been originally constructed for a group of denominational editors, Baptist, Congregational, Methodist, and Presbyterian, by a "Graded Lesson Conference" of elementary Sunday school teachers and editors. The stated purpose of this graded system of instruction was:

To meet the spiritual needs of the pupil in each stage of his development.

The spiritual needs broadly stated are these:

- (1) To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.
- (2) To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience and worship.
- (3) To know and do our duty to others.
- (4) To know and do our duty to ourselves.

In harmony with this general statement, the aims and lesson courses for each age group and year were built up in closely integrated fashion on the basis of the actual experimental teaching of all courses, and by means of frequent conferences and constant cooperation of the various writers with their editorial counselors and with each other. Once the outlines for the International Graded Lessons were approved and released by the Lesson Committee, various denominational and independent publishing houses, individually and in syndicating groups, produced a large variety of textbooks and periodical literature carrying these courses.

Prior to the appearance of the International Graded Lessons, other systematically arranged lessons courses had been produced under various auspices and

were used extensively by progressive Sunday schools. The most widely used and influential of these independent courses was the Bible Study Union series, popularly known as the "Blakeslee Lessons" from their originator, Rev. Rastus Blakeslee.

Much of the inspiration leading to the introduction of better courses of study during these years came from university centers such as Clark, Columbia, Chicago, Yale, Hartford, and Louisville, where prominent educators, members of the faculties of these institutions, were among the friendly constructive critics of the International system of instruction. At some of these institutions, notably at Columbia and Chicago, model Sunday schools were organized in which valuable experimentation was carried on in the actual making of curricula. Under the influence of the general movement toward more carefully graded curricula the Bible Study Union prepared a new "Completely Graded Series of Sunday School Lessons" more in harmony with the principles of modern child psychology and teaching method. Among the general characteristics of this series of lessons were the following:

A close and careful adaptation of the lesson material and methods of study to the varying capacities of childhood, boyhood and girlhood, adolescence, and adult age, so as best to meet the religious and moral needs, and develop the possibilities, of each successive period.

A supplementing of the Bible by such other material from nature study, Christian history, literature, biography, missions, etc., as will best promote religious and moral development.

A constant endeavor to inspire and direct the pupils in giving personal and practical expression to moral and religious truth.

Other independent courses extensively used included those built on the Outline of a Bible School Curriculum of Professor Pease; the Graded System of Sunday School Textbooks prepared by John L. Keedy and published by the Graded Sunday School Publishing Company of Boston; and the "System of Graded Textbooks for Religious Educa-

tion in the Sunday School" issued by the University of Chicago Press. This last series was noteworthy in that it was prepared and edited with the cooperation of the faculty of a recognized educational institution.

Like the International Graded Lessons and the new Completely Graded Blakeslee Series, this system included annual units or courses covering all grades from the kindergarten to the adult department. It was supplemented by a number of additional courses for adult Bible study prepared by the American Institute of Sacred Literature, also a University of Chicago organization.

Several Protestant denominations, notably the Protestant Episcopal, the Lutheran and the Reformed churches, the Friends' First Day Association, and others, provided courses of instruction for the Sunday schools of their several communions. Added to all these courses of religious instruction more or less carefully graded as to subject matter, an increasing number of progressive Sunday schools were preparing courses adapted to their special local needs, thereby contributing to the general progress in curriculum making. Because of their extensive use, due to their official standing in organized Sunday school circles, the International Graded Lessons without doubt have had a wider influence than any other one series in the firm establishment of the principles of child centered graded curricula of religious education.

That these early courses of graded religious instruction, all of them, fall short of the ideal of truly pupil centered and experience centered curricula is common knowledge and does not detract from their essential importance and usefulness. Their construction contributed to a critical reappraisal of the traditional subject matter of religious teaching, including the Bible, and to the rearrangement and more effective pedagogical use of this material. This was a necessary first step

toward the complete transfer of emphasis from subject matter to life, from the inculcation of essential religious knowledge to the stimulation and guidance of an ever unfolding experience of Christian living in the individual and the social group. None of these early graded courses and lesson systems has remained static. On the contrary they have been in a constant state of flux subjected to frequent revisions in quick response to the advances made in religious, social, and educational psychology, and to the wider acceptance and more consistent application of the developmental interpretation of life.

With some notable exceptions the period of the World War, 1914-1918, was marked by retrenchment and conservation of achieved results of earlier expansions in the field of church school curricula and literature. The developments that have taken place in this field since 1918, however, are both significant and encouraging. They include among others the following:

1. The reorganization of curriculum making agencies;
2. The adoption of more scientific methods of procedure in curriculum study (research) and construction, with the appearance of commendable treatises on the subject;
3. The production of textbooks for weekday and vacation church schools;
4. The development of a standard curriculum for leadership training;
5. The application of the project principle in curriculum construction, following the rediscovery and renewed emphasis upon project teaching in general education;
6. The recent more radical reorganization of church school curricula in the light of religious and educational progress since the war;
7. The more rapid increase in the variety and improvement in the quality of church school literature in general;

8. The extension of curriculum making programs to include the preparation of indigenous curricula of religious education for non-Christian lands.

Following its reorganization in 1914, the International Lesson Committee adopted a rule restricting denominational representation on this historical committee to those denominations having similar committees for determining the lesson courses for their respective churches. Up to the present time no denomination has lost its representation through failure to comply with this educational requirement. In some instances the denominational committees have led the way in new curriculum undertakings, thus definitely influencing the work of the International Committee. In all cases the denominational groups have had the advantage of the work of this committee and other similar agencies in the discharge of their responsibility toward their own constituency.

Within the Lesson Committee substantial progress was registered in the adoption in 1921 of a policy under which the committee was to prepare only two types of lesson courses, those graded by years (closely graded) and those graded by age groups (group graded). At the same time the committee called for the preparation of a new International Curriculum of Religious Education with closely integrated weekday and Sunday materials and activities. This new policy led to the creation of the International Group Lessons which have been extensively substituted for the earlier departmental adaptations of the Uniform Lessons.

The development of a new International Curriculum was entrusted to a joint committee from the Lesson Committee and the Educational Commission of the International Council. Good results have been achieved in the form of fruitful preliminary research, a statement of fundamental principles of curriculum construction, and the preparation

for experimental use of individual teaching projects based on these principles. More recently the International Committee and the Educational Commission have been merged, thus creating a single unified interdenominational agency for the further development of curriculum materials for the Protestant evangelical church schools of America.

Independently the Educational Commission produced a most worthy series of Church School Standards, including a standard for leadership training. This in reality constitutes a leadership training curriculum more nearly commensurate with the demands made upon present day teachers of religion. The Educational Commission also prepared experimental materials in the field of young people's activities, which likewise approximate curriculum proportions and ideals.

The rapid extension of religious education to include weekday and vacation church schools constitutes an important feature of recent progress. Recognizing the importance of this new development, some denominational agencies have modified their graded curricula for church schools to include weekday and vacation sessions. In addition there have been created various denominational and interdenominational series of textbooks for this important extension of religious instruction. These textbook series are intended primarily for interdenominational or community use. As a rule they do not constitute closely coordinated study courses, but rather series of independent age group units not closely correlated either with the Sunday school curriculum or with each other.

During recent years the differentiation between various denominational editions of the International Graded Lessons has grown more and more pronounced. At present these constitute actually so many denominational or (where several denominations are cooperating) syndicate courses, some departmentally graded and

others closely graded, all having developed from the same original International outlines first released in 1908. Several of these modified International Graded courses now include supplementary weekday lessons, the materials for which are included in the regular textbook covering both weekday and Sunday sessions. In some of these modified International Graded courses also are found the recent more radical reconstructions of the church school curriculum in the light of educational and religious progress since the war. This reconstruction includes, in some cases, the complete transfer of emphasis from subject matter to pupil experience, and the introduction of the project principle, as this has found recognition and a permanent place in current educational philosophy and practice.

Another significant aspect of the present situation is the increasingly wide variety, better quality, and larger total circulation of Christian teaching literature in the United States and Canada. The combined annual circulation of this literature estimated in terms of annual subscriptions to periodicals plus bound textbooks sold (annual units of four parts, as in the graded lessons, counting as one book) amount to 31,000,000, distributed approximately as follows: uniform lesson periodicals, 12,500,000; graded lesson texts and elective courses, 6,000,000; leadership training texts, 500,000; story papers, 12,000,000.

Perhaps the most promising recent development in the field of curriculum construction has been the organization of national curriculum committees for the production of courses of Christian teaching in non-Christian lands. This movement is encouraged and assisted by denominational and interdenominational committees in America, and promises in the near future to produce indigenous courses for Christian religious education suited to needs and conditions of every land.

THE CHURCH SCHOOL SITUATION

Organization, Administration, Architecture, Equipment

B. S. WINCHESTER

THE PRESENT church school situation may be most vividly set forth through a description of concrete conditions actually existing in some progressive school and a comparison of these conditions today with those to be found in a school with similar aspirations twenty-five years ago. The writer has selected as the basis of such study a school located in the suburb of a large city in the middle west.

Twenty-five years ago the community, then numbering some 4,000 persons, was just emerging from the isolation of a country village. The population included a considerable German and Scandinavian element, some tradespeople and farmers and a few individuals of liberal and independent spirit. Through their influence the community had acquired an unusually strong social consciousness notwithstanding the diversity of types and a marked tendency to individualism.

Two Protestant churches ministered to the religious needs, one Congregational, the other Episcopalian, while a Roman Catholic church on the edge of the community drew its constituents from several neighboring villages. Both Protestant churches were relatively weak, each having about 125 members. A Unitarian church had formerly existed but had ceased to function, its members for the most part drifting toward the Congregational church.

To this nucleus of population there came an influx of young families of business and professional men from the city,

attracted by the prospect of escape from crowded conditions and of more wholesome physical surroundings. Many of these were university trained and possessed of some wealth, and a few of them, through conviction or from tradition, joined the Congregational church. A young minister with attractive personality, decided gifts as preacher and organizer, and a mind alert to social needs and the new emphasis on religious education, served the Congregational church for a brief period. He rallied about him some of the stronger newcomers and convinced them that the situation demanded a new church building. He also secured the cooperation of an able lawyer in the effort to reorganize the Sunday school and make it an effective teaching agency.

Upon the resignation of this pastor to accept a call to a church in a distant city a successor was found to carry forward without interruption the plans for building and reorganization. It is fitting therefore at this point to begin the description of conditions in the church school as they existed twenty-five years ago.

The school had at that time perhaps a hundred members, more than half of whom were in the primary department. This department was in charge of a very remarkable woman who had become thoroughly familiar with historical Bible study by pursuing several correspondence courses in the American Institute of Sacred Literature.

The little frame building offered poor facilities for successful teaching. The primary department was crowded into a single room, poorly ventilated, hot in summer and often cold in winter. There was little chance to separate classes, though it did occur to somebody to use screens for the purpose. Other equipment consisted of an ancient piano, a few small chairs, a blackboard and Perry pictures which the superintendent supplied. The songs were printed in large type upon sheets of manila paper. A cupboard in one corner held the supplies.

The upper department or "main school" comprised some five or six classes of boys and girls and young people, and a class of older adults, meeting in the pews of the church auditorium. It was this portion of the school to which the lawyer above mentioned devoted his attention. He was very much in earnest in his purpose to make this a real school where pupils should actually learn something. Accordingly, he had introduced the Blakeslee or Bible Study Union lessons and was very particular that the pupils should give evidence of study by carefully writing the answers to all the questions. This task proved rather irksome to the members of the boys' classes and one or two classes in particular constituted a serious problem. The new pastor undertook to provide better conditions by fitting up a place in the basement where the class sat about a table and tried to engage in discussion. The attempt did not prove successful, however, for the basement was dark and gloomy and damp and the traditions too adverse to be easily overcome.

The new building enterprise gradually aroused a spirit of anticipation, particularly since it was understood that special provision was to be made for the church school. When finished, the educational unit consisted of a good-sized assembly room for the upper department, a slightly smaller room for the primary department

and three or four still smaller rooms for individual classes. By using these rooms, and the kitchen, and by the addition of several screens, it was possible to provide separate spaces for most of the classes.

Steps were taken to make the organization more efficient. A complete census of the community was taken, the community being districted for the purpose, each district being in charge of a committee of the church. The results of the census, which included every member of every family with the occupation and religious preferences of adults and the ages and school grades of the children, were tabulated upon different colored cards, one color for Catholics, another for Episcopalians, a third for Congregationalists and a fourth for those unattached. These, with the Congregationalists, were regarded as the legitimate field from which to recruit members. The committees in the various districts promptly reported the arrival of new families. This card list proved invaluable as the community grew.

The grading of pupils was carefully revised. The departmental organization was placed in charge of superintendents. Courses of study were selected from various sources, among them several new ones from the University of Chicago Constructive Studies. To fill in some vacant spaces, the pastor and teachers tried their hand at writing courses, copying them laboriously on the mimeograph. An attempt was made to fit these together into a kind of curriculum in which there should be real sequence and progress. A plan was devised for recording not only attendance of the pupil but also his attitude and success in class work. A very competent man was persuaded to serve as secretary. He presided over enrollment of new pupils and faithfully kept all the records. Those attaining a given rank were admitted to an honor group who became in effect a school

council and were consulted regarding matters of school policy. Teachers were assigned to a definite grade and the understanding was that each teacher was to remain with the grade, not advancing with the pupils as they were promoted. The teachers were carefully chosen, several of them being also public school teachers.

Frequent teachers' meetings were held, and conferences with department superintendents and individual teachers. Groups of teachers met for several weeks to pursue together a correspondence course of study. A class of women was organized for Bible study, meeting for two hours on a Wednesday morning. Several of these were college women who brought to the study their best effort. From this class several capable teachers were later drawn. Early in the spring an institute was held, to which were invited a selected group of teachers from nearby communities to discuss problems of teaching.

Every effort was made to furnish all necessary equipment. The primary and junior assembly rooms were provided with lockers all around the walls in which supplies for the various classes were kept. Small chairs were purchased for the primary department. Each large room had a spacious fireplace, and a fireplace was also placed in the boys' room in the basement. A large rug in the primary room gave it an atmosphere of homeliness and the junior class rooms were furnished with wide-armed chairs for writing. Blackboards and maps were available for all classes and tables were added for the intermediates.

It soon became necessary to reorganize the church itself. A new constitution was adopted, placing the responsibility for the planning of all policies upon the Church Council, a body representative of the various functions to be performed. The entire membership, so far as possible, was mobilized under several major depart-

ments—missions, evangelism, social service, worship, and education—a committee being in charge of each group. The Committee on Religious Education was made responsible for the general policies of the church school. Each department had its stated meeting and made its report to the church at the annual meeting. The entire church became committed to the task of serving the whole community, or at least that portion of the community not affiliated with the Episcopalian or Catholic churches. It became necessary, therefore to study carefully the interest and needs of those not hitherto responsive to the church in order to devise methods for meeting their needs. Special services were held in German for the German speaking population, a men's club was organized, children's choirs were formed, vesper services of various types were held, forums were provided for the discussion of social problems by expert students and courses of university extension lectures on the Bible were conducted.

In the course of five years the church school had grown so rapidly and the parish work had become so extensive that the pastor was overwhelmed with the detail of administration. It was clearly evident to him that certain phases of this educational work would languish unless some one, with abilities different from his own, could be found to supplement his efforts. A young man of his acquaintance seemed to possess just the qualifications desired and had already made a distinct success in connection with another church school. He proposed that this man be called as his associate in a dual pastorate and that he be given charge of the teaching work of the church. After some discussion, and notwithstanding the fact that the church at this time had less than 150 members, the call was extended.

Such were the conditions in one church school twenty-five years ago. What is the situation today?

The community, of course, has rapidly grown. The population has trebled or quadrupled. Wealth has greatly increased. The Congregational church has now more than a thousand members. The church school has kept pace with the growth of the church. The life of the community has become much more complex, but the Congregational church has been able thus far to maintain its position as the community church and to hold to its ideal of a varied ministry to all elements in the population.

The present organization of the school is outlined in a manual for parents and teachers, which has been freely drawn upon as a source material for the following paragraphs. Attention is especially called to the emphasis placed upon parental pre-school training, and to the clear statement of the aims of the school:

A WORD TO PARENTS

The method of introducing a child to a new experience, in which he shall find those things which religious education should give him, must be to start with the experience which the child has. His earliest experience is of his home, the loving care of father and mother. He next comes into contact with nature and neighbors and from there on into the ever widening experiences of life.

Preparatory training for the pre-school child consists of, First:

a. Emphasis on the fact that he himself is the gift of God.
b. That God, his heavenly Father gives men minds to discover and rightly use the things of earth.

c. That he may constantly thank his heavenly Father for the gifts and learn how to use them rightly.

Second—Habits of neighborliness, which should early be encouraged and opportunities of service created.

Third—A review of his daily experiences and a helpful interpretation given, from his earliest years. This custom

will help keep the parents in touch with the child's later experiences in school and elsewhere.

The church school necessarily starts on the basis of the child's experiences, and tries to lead him to a growing knowledge of God, as Creator, Father, Friend; always in terms suitable to the age of the child and his ability to understand.

The biblical material must necessarily come later, for its experiences are mostly adult experiences.

AIM OF THE CHURCH SCHOOL IS

To introduce the members of the church school to a growing experience in which there shall emerge:

I. a. An idea of God as supremely revealed in the life and teachings of Jesus, a God continually revealing himself.

b. A knowledge of Jesus as the supreme revelation of God and a glad and intelligent following of Jesus in his love and faith toward God and his love and service toward men.

c. A conception of man as a son of God, the most important of His creations, who should love all his neighbors as himself.

d. An appreciation of the world's beauty and resources as an expression of God's love and care for mankind.

e. A constant worship of God in spirit and in truth.

f. An intelligent and loyal allegiance to the church as a progressive means for realizing the spirit of Jesus in the ever changing social order.

g. An understanding of these views in relation to the problems and conflicts of the world of our time.

II. An increasing participation in co-operative Christian service.

III. A deepening conviction that the Christian religion, wherever it follows the teaching and practice of Jesus, is the best way of life ever given to the world.

IV. The discovery that all living is in-

herently religious and that the Christian religion finds its expression in daily life.

RELATION TO THE CHURCH

The school is an integral part of the church and is supported by the church.

It has been found that most of the young people desire to come into full membership in the church at the end of the second or third year of the high school. So it is the custom of the church to receive most of its young people who come into the church membership from the church school on the first Sunday in May.

The Committee on Religious Education consists of seven members, one of whom is the Minister of Education. This committee has the supervision of the educational work of the church, makes an annual report to the Council, and may nominate one of its members for election to the Church Council.

SESSIONS

The church school meets in two sections. At nine-thirty Sunday morning the kindergarten, the primary and the seventh, eighth grades and the high school.

The fourth, fifth and sixth grades meet at ten-fifteen.

These grades have a study hour which causes the session to overlap the Sunday morning church service.

Each group has a period of worship. At five minutes to ten the members of the upper school go to their classes, which are over at ten forty-five. The lower school has its worship at ten-fifteen in the church. They go to their class rooms at ten forty-five.

Two busses are operated for the children who live at a distance from the school. These busses are in charge of capable licensed drivers.

WORSHIP

Periods of worship are held before class work, one for the beginners; one for grades one, two, and three; one for

grades four, five, and six; and one for grades seven to twelve, inclusive.

The aim is to educate the members of the school in the art of worship by having them worship. Hymns, selections of Scripture, prayers, and responses are used to produce cooperative worship. Classes, through their representatives or as a whole, often have opportunities to assist in the leading of worship. The service of worship for each group is adapted to the needs of the group. So far as practicable all groups meet for worship in the church auditorium.

ORGANIZATION

This school is organized on the same principle as the day school. The teacher continues with the grade year after year, rather than continuing with the class.

A pupil entering the school goes into the same grade as that of his day school.

There is a principal, a general counselor and assistants, a superintendent of the kindergarten; also a superintendent of grades one, two, and three. There are three secretaries: secretary-treasurer, secretary of records, and secretary of supplies.

TEACHERS

The classes in the school are taught by teachers who meet the qualifications required for religious teachers of youth formulated by the Committee on Religious Education. The teachers are all volunteers. The Minister of Education is the principal of the school and selects the teachers.

The teachers are allowed a good deal of freedom in respect to methods of teaching, so long as they work intelligently to accomplish the aims of the school. Most of the teachers are college trained, and many of them have had experience in day school teaching. Some special classes for teachers are in charge of trained supervisors.

RECORDS AND EQUIPMENT

Teachers secure record books and record cards at the office. It is important that a record be kept by the teacher because records of each pupil's progress must be filed in the office each year. Names of new pupils are written on entrance blanks and in no case written upon the roll card, as the name is entered on the attendance card in the office. The blanks should be completely filled out.

Teachers are provided with maps and other material which they need in teaching. Books which are helpful to the teacher may be found in the library. Books which teachers need can easily be placed in the library. Models and stereoscopic pictures are available for teachers to use in class rooms.

CHOIR

The girls in the sophomore, junior, and senior classes who qualify for the church choir rehearse every Sunday morning from nine-fifteen to nine fifty-five. Because of this service, which they elect to render to the church, they are excused from the church school worship. Credit is given for this service on the same basis as credit for attendance at the church school worship.

GIVING

The church school educates its members to give intelligently. The members of the church school are encouraged to bring their own money for this purpose. The plan is to discuss in the class what shall be the purpose of giving for the coming month. Each one should know the particular purpose toward which the gift goes.

At the end of the month some member of the class is elected to write the letter which accompanies the check. The secretary-treasurer of the church school keeps all moneys and makes out the check according to the suggestions of the class.

THE ORDER OF THE GOLD STAR

The Order of the Gold Star is a memorial to one who was for many years a teacher in the church school. He was a member of the Committee on Religious Education when a plan was worked out to recognize excellent work done by the pupils.

Records are kept in the church school office of the progress that each member of the school makes from year to year.

If a grade of excellence has been maintained to the end of the eighth grade this is recognized by a silver star pin.

Those in the upper school who maintain a record of excellence are, upon graduation, admitted to the Order of the Gold Star and given the symbol of the Order, a solid gold star pin.

If any member of the school maintains a record of excellence from the fourth grade up, he is admitted to the Order of the Gold Star and given, as a symbol, the Honor Gold Star pin at graduation.

Excellence means an average of ninety or higher. If there are teachers who desire to put this in terms of percentage, the following table is suggested:

Attendance	40%
If a pupil is on time at worship	15%
If a pupil is on time at class	15%
Present at church.....	10%
Attitude	60%
Deportment	20%
Home work	20%
Class work	20%
E—90-100	P—60-70
G—80-90	V.P.—Under 60
F—70-80	

Attempts are made in various ways to appraise the results of the teaching; through conferences with teachers, attitude tests in certain classes, visitation of classes by the Director, observation of pupils' reactions on the playground, in meetings of Scout or Campfire groups, or in their homes where cooperation of the parents is possible. It is recognized,

however, that the technique for the measurement of growth in character is as yet far from perfect.

An important feature of the school is the attempt at correlation of the teaching with the pupils' experience in the home and in the public school. Effort is made to work simultaneously and cooperatively upon the same problems in character building, each institution making its distinctive contribution. Problems of home life, school, and community relationships are discussed in the church school classes.

Two classes are provided for adults. Another adult class is conducted by the minister on a weekday morning. These adult classes select their own courses of study.

Training through activity is carried on in connection with a large number of clubs with programs adapted to every age. Scouts, Campfire Girls, Pathfinder Club, Panthers, and various organizations which center in the Community House, are all open to members of the church school. The gymnasium, athletic organizations, musical and dramatic clubs, all have their peculiar appeal and educational values. The Young People's Sunday Evening Club meets from October to June and plans its own program. During the summer, many of the boys and girls from the church school attend the summer camps maintained by the Director.

While the above may be regarded as a picture of the church school, in the narrower sense, it is not the complete picture. There is a sense in which all the work of the church may be regarded as educational. Shortly after the arrival of the Director of Education, a new unit was added to the church plant, comprising a well equipped gymnasium and numerous club rooms and class rooms. This unit, known as the Community House, is under the direction of a Board of Managers drawn from the community at large, and the opportunities provided in connection therewith are likewise open to all. At

the same time, this building, so closely connected with the church building, serves as a constant reminder of the church's responsibility to the community while it affords opportunity for close fellowship between community groups which might otherwise easily grow apart. The significance of this unique relationship for social education is incalculable.

More recently, another large unit was built, containing an assembly hall, a stage, a well appointed kitchen and several club rooms. This again made possible the development of music and dramatics as educational agencies and also facilitated the merging of the smaller group interests in the larger community purpose by providing a more commodious meeting place.

The cost of maintaining the church school, aside from light, heat, janitor service, and salary of the Director, is \$1,800 a year. This item of the church budget is made up by the finance committee, in consultation with the Director. The cost of the larger educational work carried on through Community House and provided by the community at large amounts to \$20,000 or more annually. These two aspects of educational work, while separated administratively, are so closely interwoven in their effort upon the lives of children, youth, and adults that it is practically impossible to draw a sharp dividing line between them.

Here, then, are two pictures of the same church school, taken at intervals twenty-five years apart. Both, no doubt, are very imperfect and inadequate portrayals. It is not claimed that the community is in any sense typical. It may serve, however, as an illustration of what is possible when laymen who have vision, who possess initiative and the gift of leadership, who are at once liberal minded and well-to-do, find their way in considerable numbers and at the psychological moment into a rapidly growing community that is not over churched.

LEADERSHIP TRAINING AMONG PROTESTANTS

HERBERT W. GATES

FROM EACH renewed consideration of the problems and needs of religious education one gains fresh conviction as to the central importance of leadership. The recognition of this importance is not new. We find it stated in an address given at the first annual convention of the Association in 1903. The Reverend Pascal Harrower, speaking on the theme "The Teaching Staff of the Sunday School," opened his address with this paragraph:

"The popular phrase, 'the man behind the gun' is a condensed statement of the teacher's place in the work of education. Given organization and curriculum and text-books, and assume for these the highest excellence, we have still to reckon with the teacher. It is he who in the last analysis decides the value of all the rest."

The comparative importance of the teacher and of the leadership he gives was not new even then. Teacher training classes and teachers' institutes were conducted as early as 1857 and 1860. In 1874 Dr. Vincent established the "Sunday School Teacher's Assembly" at Chautauqua. Under the leadership of Mrs. J. Woodbridge Barnes and the devoted group of primary teachers and workers to whom so much of the progressive spirit manifest in those days was due, comprehensive plans for teacher training were urged at the convention of the International Sunday School Association in 1899.

The idea was not new, therefore, when Religious Education Association was born. The progress that has been made since then has been in the enlarging concept of what leadership training should

embrace and this, in turn, has been in response to the growing and broadening concept of religious education itself, its nature and scope, and the demands which it makes upon those who lead.

EARLIER EMPHASIS

During the quarter century just preceding this which we are celebrating, the dominant aim was that of the salvation of the soul of the child through the process of conversion. There was but gradual change from the point of view expressed a few years prior to 1875 by a prominent Sunday school leader, as follows:

"For religious education to be worth the name it must regard the soul: first see that the spirit is safe for heaven, and then let us teach how to spend the intervening time on earth. Let the week attend to the things of the week; once regard the great aim to be conversion, and the Sabbath will be redeemed for holy duties and spiritual husbandry."

The means by which this conversion was to be achieved, in the mind of the Sunday school worker of the previous century, was Bible study. Therein was to be found all that was necessary for the spiritual enlightenment and training of the pupil, and any suggestion concerning the use of extra-biblical material was received with pained surprise or vehement condemnation.

The technique of modern education was practically unknown, except to a few prophetic souls. It had affected but little the average practice. It is but natural, therefore, that the training manuals of those days consisted mainly of condensed outlines of biblical facts, with earnest admonitions regarding the spiritual re-

sponsibility and duty of the teacher. What there was of method was extremely sketchy and very mechanical.

In a book, published about 1907, and representing a serious attempt to provide for comprehensive teacher training, we find the statement,

"This book provides the essential elements for the teacher training course in four sections: (1) The Bible material which is the basis for all Sunday school instruction. . . . (2) A study of the working of the mind at various ages and under differing conditions (a brief study of psychology). . . . (3) A study of teaching principles and the application of these principles. . . . (4) A study of the place in which this instruction should be given, that is, The School."

This book was designed as a text for the first standard course approved by the Committee on Education of the International Sunday School Association. As one reviews it in the light of the present requirements for leadership training one is impressed with two facts. First, the meagerness of the treatment. That portion which deals with the Bible covers the Old Testament in fifty-three pages of small 12mo and the New Testament in forty-five pages. The study of the pupil occupies thirty-six pages, teaching methods thirty-one and, rather significantly, organization and management of the Sunday school forty-six pages. When one compares these allotments of space with the specialized texts of the present leadership training curriculum the evidence of progress is striking.

A second fact is that these earlier texts and the methods of training in use were all keyed to a strictly subject matter curriculum. The task for which these writers were trying to fit the teacher was that of giving instruction in biblical facts. Other methods of religious training were assigned to other agencies in so far as they were recognized at all.

PRESENT DAY EMPHASIS

Two characteristics most significantly distinguish teacher training of today from

that of twenty-five years ago: its aims, and its scope. Perhaps it would be more accurate to say that the changes in religious education in these respects have fundamentally influenced the nature of leadership training. Three important developments in general education have had their effect in revolutionizing the aim and methods of religious education.

First, the recognition of the distinctive characteristics of child nature. At the first annual convention of this Association we find Professor Dewey pointing out that the differences between the child and the adult were "those of mental and emotional standpoint and outlook." They were qualitative differences, not merely quantitative. This fact being admitted, it was no longer possible to attempt the teaching of grown up ideas to the child in words of one syllable. It meant the end of a type of teaching which with double significance might be called *adulterated*.

Second, the recognition of the fact that habit and character develop through experience, not through instruction merely. This brought back into education the really vital influences of primitive life in which the child learned through sharing real experiences of present life. It led to the substitution of reconstruction of experience as an aim for that of information and discipline. It developed naturally and inevitably the project principle of approach which, again, is merely the recovery of values in primitive and simple life and their adaptation to the conditions of the present age.

Third, the recognition of the unity of life. This sounded the death knell of educational methods which had for their aim the training of one or another "faculty" or aspect of child nature without regard to its relation to the whole of experience. It meant an inevitable disappearance of the sharp line of demarcation between the sacred and the secular in religious educational materials. It

forced the expansion of the curriculum to take in social relations and recreational life. It has led us to see that there is nothing which touches the growing life of the child which can safely be ignored and very little that cannot be made a point of contact for spiritual teaching.

To be a good teacher in the Sunday school has never been an easy task. It has always called for a high degree of personal devotion and spiritual character. But, on the side of intellectual training and technical skill, it was a comparatively simple thing to prepare for a class session which centered about factual instruction combined with exhortation to righteous living, as contrasted with the responsibility for being the wise, resourceful, friendly, and sympathetic leader of a group of boys or girls facing life as it is, discovering its problems, and thinking and working their way through to definite and worthwhile conclusions.

Such a task as this calls for a much wider range of knowledge. While the Bible is still central in religious education as the source of our highest standards, the teacher of today must have a much more accurate and comprehensive knowledge of the Bible than can ever be attained by the literal study of isolated passages. With the recognition of the Bible as a collection of records of human experience comes the discovery that God has been leading and training his children through all experience. The history of the missionary expansion and service of the church is but a continuation of that which we find in the Bible itself and the surest way to real appreciation of the latter is often through the earnest study of the former. God has still his apostles and prophets on earth in almost every department of human activity, and the teacher finds in the study of their lives a revelation of the divine spirit and purpose of the utmost value to his pupils. Moreover, these pupils are facing their own problems in which their strongest interest

centers. The teacher must be able to help them in analyzing these, in discovering those elements of experience which they share with others, and in finding those principles of living which have developed out of the experience of the race as it has struggled to know God. This will be of immediate service to them in the solution of their own difficulties.

The teacher of today, to achieve a success in accordance with the standards of our time, must know the child, life, and God far more intimately and practically than ever before. He must have a knowledge which is itself the result of experience if he is to guide the reconstruction of experience in others. No academic memorizing of facts or precepts will serve the purpose.

The leadership training curriculum of the International Council of Religious Education today, in its attempt to meet these growing needs, has developed into something quite different from the teacher training course of twenty-five years ago. The very change of name is significant with its emphasis upon leadership in all the activities of life, rather than mere instruction.

In Bulletin No. 3, 1928 edition, by the International Council, we find this curriculum outlined. In place of the former "three year course" we find the requirements for diploma to consist of twelve units of work of which nine are required and three elective. Of the nine required units there are six general and three specialization courses. The general units include (1) The Study of the Pupil, an elementary study of educational psychology; (2) The Principles of Teaching, emphasizing the methods by which growth in Christian character may be achieved; (3) The Old Testament, a study of the development of moral and religious ideas and institutions; (4) The New Testament, showing the conditions under which the various books were produced, their messages and effect on the religious life

of the time, and the contribution which Jesus made to religious thought; (5) The Message and Program of the Christian Religion, a course which aims to fit the Christian for more effective living; (6) The Teaching Work of the Church, which treats religious education as a major function of the church and a means of evangelism.

The three specialization courses may be taken in the work of any department from beginners to adult, and in the department of administration.

This bulletin also lists twenty-five elective courses from which three must be chosen to make up the required twelve units. The subjects include special studies in the Bible, such as life of Christ, the prophets, biblical introduction, missionary education, church history, worship, dramatization and pageantry, religious education in the family, recreational leadership, principles of Christian service, the history of religious education, and various specialized courses in administration and supervision.

For each of these units text books are suggested averaging 250 pages or more and written by authors with special training and experience in their respective fields. Thus, in place of the old First Standard Course of 1910, a great advance in its day, and which called for fifty lessons in all, we now have twelve units and not less than one hundred and twenty class periods of fifty minutes each, to which must be added assigned work averaging one hour of work for each class session.

In addition to this we have the Advanced Leadership Curriculum with a similar range of studies of a grade equivalent to that of the senior year in college. A still later development is the High School Leadership Curriculum with courses especially adapted to the experience and needs of high school pupils. Six units are required for the High School Leadership Diploma of which the four

following are required: Life in the Growing, The Science of Leadership, Growing a Christian World, and Youth in the Church. The omission of Bible study from these required units is due to the fact that the high school pupil is expected to have acquired a practical knowledge of the facts of the Bible in the regular graded course. Special courses in Bible study suited to the period are found in the list of electives which include numerous other subjects which are of value to the youth trying to find and to fill his place in the church and the life of the community.

This is truly great progress, for which we may be thankful.

Equally noteworthy is the advance which has been made in the agencies for this training. Twenty-five years ago the summer school was in its infancy and there were only a few in the country. Today each of the leading denominations conducts a score or more, in some of which serious work of high quality is done. The International Council conducts interdenominational schools of high grade, numbering in their faculties outstanding leaders of national reputation. Under the auspices of the Missionary Education Movement several other interdenominational conferences are conducted for special work in missionary education.

The community school of religious education is another development of the last quarter century. These have now run well into the hundreds, many of them having two terms of ten or twelve sessions each every year. The work done in these schools varies in quality, but much of it is of very real merit. The requirement of the International Council that teachers in these schools must be accredited if the school is to receive recognition as standard has done much to raise the standards of work.

In addition to these agencies, many of the larger churches are conducting training classes and even approved standard

schools of their own as part of their graded course of instruction.

THE TRAINING OF PROFESSIONAL LEADERSHIP

In addition to these growing provisions for the adequate training of volunteer leadership in our church schools there has been an even more marked advance in the training of professional leadership which may be considered under two heads.

The Directorship of Religious Education

The last twenty years has seen the growth of a new profession, that of the technically trained specialist in religious education, working in the local church and in some cases as community directors serving several churches. The pioneers in the field were, for the most part, graduates of theological seminaries who were impressed with the importance of this phase of the church's responsibility and who had availed themselves of the opportunities beginning to be offered by leading seminaries for specialization in this field. Very quickly the seminaries, in response to this demand, began adding new courses and admitting students, women as well as men, who wished to make this their life work. The movement grew and, before long, special departments or schools of religious education began to be established in connection with theological seminaries and even some of the larger universities. Today there are courses offered leading to the Bachelor's, Master's, and even Doctor's degree in religious education.

This movement cannot be considered as having passed entirely out of the experimental stage. There have been many perplexing problems and questions of relationship between pastor and director which are by no means settled at this date. But this much is certain, the movement is evidence of a growing consciousness that religious education has become

too important to be ignored by the church, and that its demands are sufficiently numerous and delicate to call for expert supervision and leadership. There are as yet but few cases of directors who have worked up to positions of sufficient influence and financial remuneration to justify their considering it a life work. For financial reasons the number of churches who can avail themselves of this addition to their staffs is limited. There are some, however. There are many others which have not yet fully recognized the directorship as a specialized field of professional work, but have tended to make of the director a general assistant to the pastor, often loading him down with miscellaneous service to an extent that has made real success in his special field practically impossible.

There are many who feel that, with the growing appreciation of the importance of religious education in the work of the church and with the increased opportunities offered by the theological seminaries for general training in this field, the modern pastor will be increasingly unwilling to hand over this department of the work to another member of the staff. This does not mean that technical training for special workers will not be needed, but rather that the church may begin to call for even more highly specialized workers, such as directors of boys' work or girls' work, recreational leaders, dramatic experts, and so on; while the pastor himself will be the general supervisor of the educational policies and plans of the church.

The Educational Training of the Pastor

Whatever may be the outcome of the discussion regarding the relationships above mentioned, it is very certain that the church of tomorrow must have a ministry that is alert and intelligent with reference to the aims, purposes, and methods of religious education. Even though the church may have a competent director his

work can be unwittingly, but none the less surely nullified, by the lack of intelligent cooperation and support on the part of the pastor. The price of success in the dual relationship of pastor and director is cooperative planning and operation, and for this the pastor must be well grounded in the ideals and principles of religious education.

Here, too, significant progress has been made during the last twenty-five years. In few seminaries, if any, was it a required subject. It was not even regarded as on a par intelligently or practically with the standard subjects of Hebrew, Greek, and Theology. Many a young man went out into the ministry in those days only to exclaim after a few years of experience: "Why did they teach me to know Hebrew roots and Greek tenses, doctrines of justification and sanctification, and methods of parish administration, and leave me in such total ignorance of one of the chief factors in real ministry, the nature and growth of the human personality?"

A very different situation now confronts us. Practically every important theological seminary has its recognized department of religious education, and many different courses which afford opportunity for special and varied training in this general field.

SOME UNSOLVED PROBLEMS

In this very general sketch one can do little more than point out some of the main lines of development. We have conceived that this would reveal more helpfully the advance that has been made than the comparison of many statistics. It has been a record of genuine progress in which the Religious Education Association has been an important factor. The wise policy adopted at the beginning, of making its conventions and meetings places for the interchange of ideas and the deepening of personal convictions or the correction of those that were unsound,

has borne rich fruit. It has encouraged pioneers in this field to go on with fresh energy in spite of opposition or misunderstanding. We may well be grateful for the harvest of the years.

But, lest we should begin too highly to commend ourselves or to think of ourselves as having already attained, let us note in closing that the penalty of progress is more progress. Each new advance reveals new problems for attack. There are many such, but in closing I wish to mention four which are at least important, if not exceptionally so.

First, standards of leadership training must be made less academic.

We are striving to develop a curriculum which centers in the growing experience of the child. We desire to see the teacher become the leader and guide in the process of reconstruction, to assist the pupil in the working out of worthy projects rather than merely to tell him facts. Ability to do this successfully requires that the leader shall, himself, have been trained in the school of experience. We shall begin to get better leadership for this type of teaching work as a new generation of young people who have been trained under the newer methods come into their majority.

We can do some things to improve the quality of training that is now being given in our schools and classes. Considerably more emphasis should be laid upon practice work under supervision. The difficulty is that the opportunities for carrying on such work are none too plentiful in our church schools. There is need for further revision of standards and courses in some of the units with the same end in view. To name a single example, the courses in psychology and teaching methods are now separate. The result of this is too often a study of the child that is theoretical and that leaves the teacher without the ability to interpret or apply the facts of psychology to real under-

standing of the child or the practice of teaching method. We need more study of educational psychology in which the laws of mental and spiritual growth are closely associated with their effects upon life. The real point of approach is the child's experience, the problems he faces. In the light of these we shall study the laws of his nature and find practical guidance therein.

Second, there is need for a more flexible curriculum to meet existing situations.

Church training classes and community schools are rendering a great service, but unfortunately the great majority of schools are beyond their reach. All over the land are small churches in rural communities whose workers cannot take advantage of such opportunities. Yet, in most of these churches there are workers who are eager to learn and to improve the quality of their work. Even though they may be in the minority on the basis of per capita statistics, they have possibilities for personal leadership the outcome of which may count for more than we can now see.

The educational board of one denomination, in recognition of this situation has been gradually working out a plan of leadership training which has been dubbed "a-la-carte," rather than "table-d'hôte." The object is to offer to those who cannot avail themselves of the standard courses in community schools or church classes a variety of plans by which they may attain self-improvement in their work. The work may be done individually or in groups. It may have the leadership of an approved instructor or it may be carried on by correspondence with the department of religious education. It includes such work as the reading and reporting on suggested books, practice work with reports and comments, attendance on institutes, workers' conferences, and similar gatherings, observations of work in one's own school or in others like-

wise reported in writing, or the reporting of actual problems faced and work upon these with the aid of suggestions from the department secretary.

There is no desire to make this a substitute for the regular standard courses for those who can take them. It is an attempt to provide help for the many who cannot. Much of the reading done is of a grade even higher than that of the average textbook in the standard curriculum, and it frequently leads the student to make the extra effort needed to attend a summer school for better training.

One agency upon which special stress is laid is the teachers' and officers' conference in the local church. Many of the smaller schools conduct these, and almost any school can do so. At present many such conferences are lacking in continuity of thought or training value. They are often conducted more with the object of being able to report such a meeting on the statistical blank than with reference to their real value. The department to which reference is made has issued a pamphlet suggesting a plan by which such conferences may be used to raise the standards of work in the local school, and another giving a number of definite programs from which selection may be made for a year's work that shall have training value. A great deal of experimental work ought to be carried on in this direction.

Third, the problem of compensation for workers in the school needs further study.

The suggestion of payment for the services of church school teachers has met with strong opposition. It is felt by many that it would destroy the spiritual quality of volunteer service. The same argument was used in former years in opposition to an employed ministry. If compensation necessarily means the introduction of a mercenary attitude toward the work, the argument for a living wage

for public school teachers suffers a severe jolt.

But the question at issue with reference to the church school teacher is not that of large compensation. If it were, the problem would trouble us little, for few churches could consider it at all. The main argument in favor of some compensation lies in the fact that religious education has become a very different matter from what it was in the last century. It calls for a degree of training and skill that cannot be acquired without devoting much time to it. It calls for the purchase of books, some of them expensive; the regular reading of religious educational journals, and constant study of the task itself.

We have already reached the point where the employment of part time and full time workers for specialized service is accepted. It is highly probable that we shall go farther. The great majority of the teaching in our church schools will continue to be volunteer service, but its quality will not be impaired by the payment of a small fee which shall be sufficient to provide for the purchase of books, attendance upon training conferences, and other items which are absolutely necessary to successful leadership. It should be a part of the agreement that an adequate portion of the money received by the teacher shall be used in such ways. Those churches which have adopted this plan have had results which at least justify its further consideration.

Fourth, the need for better training in religious education in our church colleges.

The denominational college makes its strongest plea for support by the churches on the ground that it can give a type of religious training that the state university cannot offer. But an impartial survey of the situation gives the impression that it might go further than most of them are now doing. The chief motive in the early expansion of these schools was the need

for an educated ministry. The time has passed when anyone expects that training for the ministry shall be the major purpose of these schools. One is moved to inquire, however, whether all of them are giving the ministry an equal chance with other professions in the minds of their students. Studies which have been made give ground for doubting whether the sense of responsibility for the moral and religious welfare of their students on the part of the average professor is so much higher in the church college than in the state university.

The point which we now have in mind, however, is that of training for avocational as well as vocational Christian service. Is there any good reason why the aim of fitting one's self for competent service in his home church and community should not be held before the student as on a par with any other objective in life? We believe that most of these schools do have this desire, but it is certain that the goal might be reached more surely than it now is in many cases. A decided step forward in this direction will be taken when our Christian colleges put into their curricula courses in religion, Bible study, education, and the like, taught by men and women whose scholarly attainments and teaching ability entitle them to rank on at least equal terms with any other member of the faculty. Considerable advance has been made in this direction in recent years, but much remains to be done.

Leadership in religious education offers today an opportunity for service which, in its variety, its demands upon the best qualities of mind and heart, and its far reaching significance for the welfare of our nation and of the world, is second to none. We have made tremendous strides in the recognition of this fact and in the provisions made for more adequate training. May the next quarter of a century show progress commensurate with that of the last.

LEADERSHIP TRAINING AMONG CATHOLICS

J. M. WOLFE

TO PREPARE the reader for the range of meaning given to the term leadership in this paper, the writer chooses to set out some connotations and implications with which its use here is bound up. Leadership is a correlative of advance, progress, and is given by individuals or organizations in the measure in which desirable movements are initiated, directed, and guided.

Advance and progress in every phase of human activity are based upon the discovery of the laws of growth, development, and improvement. Laws, when they are clarified, rationalized, and formulated for the mind, become principles to guide the individual and the group in the conduct of further advances.

To the Catholic those laws were first truth in the mind of the Creator before they became the directive forces in created things. For the creature they are truth when they become known to his mind. This is in keeping with the philosophy of creationism.

The Creator wisely devised that many truths should be hidden from the mind of man, and become known to him only after much effort of study, scientific investigation, and trial. He thus reveals His truth to His creatures in the form of a natural revelation, which is being continually unfolded by man's efforts through the advance of the ages. These advances were always led and directed by those who had the insight and the vision to find, explain, and demonstrate the operation of such laws.

There are other truths that the Crea-

tor has chosen to make known by divine revelation. He spoke first by His prophets and then by His son Jesus. These truths, according to the Catholic Faith, were given a divine leader, because Jesus was both divine in His person and in His mission.

His leadership He consigned to an organic society, whose origin is divine, and was promised divine guidance in the threefold office of teaching the divine truths of faith and morals—of ruling God's children by principles, laws, in keeping with these truths—and of aiding them through the sacramental transmission into their lives of divine grace.

To the Catholic, then, there are two kinds of leadership, not necessarily opposed, but working together towards God given ends. The one has an explicit divine origin, direction, guidance, and purpose; it comes not by the will of man, nor as a product of his genius, but by the expressed will of God. The other is due to man's natural growth and intellectual attainments, and is developed in accordance with the very laws which he discovers and unfolds.

The church as teacher of revealed truth has not mere leadership but authority. It is an authority external to reason, but guides reason through faith. It differs from the authority of reason which is based on the laws which it unfolds, in as much as the truths revealed are not the discovery of reason through science, but facts to be accepted on the authority of the revealer. The facts are not within the realms of spec-

ulative science, but of faith. The leadership of the apostles was to be witnesses of Christ—to keep Him in the world. That is the first duty of the Church.

These two leaderships can be thought of as converging from two extremes. The one finds its sources in the simplest and lowest natural truth, the other begins in the highest divine truth of God's existence and His benignant intervention in the affairs of His creatures. The one leadership leads upward towards God's divine revelation, so that right interpretation may be given to values on the lower levels, and the other brings downward the great truths of revelation, so that right estimates may be given to values on the higher levels. There is no reason, except one which is to be found in human weakness, for conflict between the two types of leadership.

Man may make exceptionally rapid advance, at certain high points and periods, in his conquest and mastery of the natural sciences, but his interpretations and use of his discoveries may not have the higher perspective of enduring values. Experiments and discoveries in the laws of physics and chemistry are indeed to be promoted and their success esteemed, but their uncontrolled use for destructive purposes reveals a want of vision, knowledge of, and feeling for true values as leading to the moral and spiritual states of peace and brotherhood. When history is studied in its larger perspectives and with balanced sympathies for all the factors in its movements, the farseeing student will observe with satisfaction that progress has been fairly rapid, and in all real progress the spiritual leadership of the race has always been concerned insistently and consistently with the higher and enduring values.

Leadership may thus be conceived as guidance given to movements which are directed by truth in the several orders

of development. In the natural order it may be viewed as scientific, economic, industrial, social, and educational. In the supernatural it is usually classified as religious, spiritual, and moral.

Leadership in both orders can be mutually interactive and helpful. The advances in the natural sciences have always given a rich body of truths to help man's moral, spiritual, and religious development. On the other hand, man's concern has always been great about the higher truths which affect his moral, spiritual, and religious nature, whose supreme guidance is in the Church, Christianity and Christian nations give every evidence of the best advancement in the natural sciences, because of the guidance given to men's thoughts regarding the great essential truths.

Leadership, then, amongst Catholics as a body, may be thought of under the above aspects. No new leadership of the first order has developed amongst them either in the last twenty-five years, or in the preceding two thousand. Their moral, spiritual, religious society has remained intact from the time of institution. Pope, bishops, priests and ministers have provided that leadership from the beginning. Whilst there is centralization and unification through the one head of the universal Church, at the same time there is that freedom in ministry and authority which gives the desirable amount of local autonomy in parishes, dioceses, and nations throughout Christendom.

This leadership has always looked upon teaching as the first, although not the most essential, function of the Church. To make known the truths of revelation in the process of extending God's Kingdom on earth postulated a teaching activity, and the desired sequence or result of teaching was to secure a new form of living and behavior which connoted an educative procedure.

The Church has thus been concerned

about education, first within the nearer sphere of activity committed to her, and then in the outer circles. The teachers themselves needed that preparation which would distinguish them as mentally, morally, spiritually, and religiously fit to participate in the leadership of the Church.

From the beginning, seminaries have been a part of the Church's equipment and deep in her interests. No one realized so vividly in the early centuries the need of preparing a developing leadership through college and university education as those who faced the cultured product of Jewish and pagan civilization.

From seminaries, whether of the preparatory or advanced type, the Church extended her efforts to establish other agencies for the development of Christian faith and culture. The early and later medieval universities and colleges were the direct response to her efforts.

The results of her educative policy, to prepare those who would come under her influence for religious, spiritual, and moral living, naturally led to her interest in the exercise of the social aspects of the virtues of mercy and charity. Her leadership in organizing hospital associations and mercy guilds forms some of the most glowing pages in her long history.

The effort to bring all factors in society to form an adequate concept and a righteous moral behavior towards labor and industrial problems as they arose, even in the early centuries of her existence, led to her continuous interest and activity in bringing the individual's and the group's natural struggles for physical, social, and national subsistence under the direction of revealed truths of the gospel. Philosophical, social, and scientific societies have continuously emanated from her concern to have man solve his problems through mental and spiritual forces, and by moral and religious adjustments rather than by recourse to primitive nature and physical force.

The Church in the United States has relieved very much her history of the preceding centuries and in other countries, but of course under different and better circumstances, and with a larger body of acquired knowledge to guide her on the way and in the process.

To make it possible for her to carry on her religious and spiritual ministry of teaching, guiding, and sanctifying, her first ambition in the new land was to erect seminaries and colleges which would recruit and develop vocations from amongst the children of those who had made this land their home.

With these first and essential foundations and establishments came the others in order of excellence and of need. About a quarter of a century ago it was generally recognized by the leaders in the Church that great progress had been made in the development of the separate units in her great educative efforts, through the leaders in the religious and spiritual order, the archbishops, bishops, and priests. Groups within the Church began to confer regarding organization and unification of these units, so that their experiences and consequent wisdom as separate agencies might be made a benefit to all. It was rightly conceived that they could gather wisdom as an organized group as well as separate units, and through a survey and appraisal of their experiences and the lessons gathered from them, economize on the very process of getting wisdom from experience.

The original movement for the unification of Catholic educational work began with an effort to establish a Conference of Catholic Seminaries at a meeting of the Board of Trustees of the Catholic University of America, held at Washington in October, 1897. The University itself had been previously conceived by the Third Plenary Council of Baltimore, held in 1884, as a Seminary to be the

superior in scholastic gradation of all the seminaries in the country.

Approval was given to Msgr. Thomas Conaty, Rector of the Catholic University, to hold a meeting of seminary rectors, by the above Board of Trustees. The rectors met at St. Joseph's Seminary, Dunwoodie, New York, on Wednesday, May 25, 1898. As a result they were organized into the "Educational Conference of Seminary Faculties."

The idea of an association of Catholic colleges and universities in the United States had its practical inception also at this meeting of the Board of Directors of the University. Bishop Conaty proposed it to the archbishops and bishops and received their encouragement.

The first meeting was held in Chicago, Wednesday and Thursday of Easter week, April 12 and 13, 1899. Fifty-one delegates representing 53 colleges and universities were in attendance. At this meeting plans were discussed for a permanent organization.

In Chicago, in 1901, at the meeting of the Conference of Catholic Colleges and Universities, discussions were held and conclusions were reached that the time was ripe for the organization of the parochial school educational forces along the same lines of the College Conference.

The following year, 1902, and in Chicago, a dozen diocesan school representatives met with the College Conference and organized. Those representatives were from eight different dioceses.

The Conference of Seminaries planned at its meeting in April, 1904, at St. Joseph's Seminary, Dunwoodie, New York, to meet with the College Conference in St. Louis. These groups were brought into a united organization at the meeting of the College Conference at St. Louis, July 12, 13, 14, 1904. At this meeting a movement was launched for a nationwide voluntary organization with no power to legislate or to enforce its

recommendations. Articles of organization were drafted and adopted, and the name of the organization—"Catholic Educational Association of the United States," given.

At the annual meeting held in Cincinnati, July 7, 8, 9, in 1908, a Superintendents' and a Deaf Mute Section were created. When the Superintendents' Section was formed there were about seven diocesan superintendents of schools; now there are ninety. At Boston during the meeting of 1909, July 13, 14, 15, the creation of a High School Department was discussed and formation decided upon. The movement towards high schools as a part of the parochial plan of education began about the year 1892. At the Boston meeting the following sections were developed in the association, Latin, Science, History, Modern Languages, and Greek, Philosophy, and Library.

Through the concurrence of the religious and spiritual leadership in the Church and that given by the above association, and the usual biological, economic, and social factors in growth, a vast advance has been developed in the Catholic educational forces in the United States in the last 25 years.

The following figures show the numerical growth made by the several levels of schools during these years. They represent an average growth of over 700%.

SCHOOLS AND ENROLLMENT

Year	Parochial Elementary	Secondary Boys	Secondary Girls	Collegiate and Uni- versity	Sem- inary
1904	967,518	14,137	20,874	4,010	4,078
1926	1,562,618	86,490	118,324	74,849	15,836
Percent Inc.	1.617	6.124	5.668	18.665	3.883

If a survey of the changes effected in methods, curricula, and attitudes of all associated in the project of Catholic education were possible it would reveal that more significant advances had been made in these, than in the stupendous growth shown by the enrollment figures. Perhaps the leadership developed through the association has been more potent in

scholastic developments than in the various phases of physical growth.

Through the leadership provided both as a religious and spiritual agency, and as an organization representing the best minds in intellectual endeavors of the Catholic school system, while progressive and open minded to the advances of valid science as it affects education, the Church has been careful to guard the higher values in character and living, and has directed her combined zeal to place a right interpretation on values as between progress in the domain of man's physical and intellectual conquest of nature, and his moral, spiritual, and religious conquest of himself.

From the time that the Church began her ministry of religious teaching and of aiding her children to the spiritual life, she also exercised the active and practical ministry of charity amongst the afflicted. This work also had grown to vast dimensions in all parts of the country where the foundations of the Church were made, but both the religious and lay agencies had operated as parish, or diocesan forces, and generally in an isolated way, as far as national convergence was concerned. Leaders, in the field of charity, had long before 1908 been convinced that a national attitude of cooperativeness should be cultivated, but up to 1908 there had been but one diocesan director of charities. Today, as a result of the viewpoint effected by organization, there are upwards of fifty such directors.

The felt need of more cohesion amongst the many groups culminated in the organization in Washington, in 1910, of the National Conference of Catholic Charities. From 1910 to 1920 biennial meetings of the Conference were held, and since 1921 these meetings have been held annually. The Conference publishes a report of its deliberations and discussions. Up to 1916 the Conference published a quarterly review, and since then it has become a monthly, except July and

August, under the title of *The Catholic Charities Review*, and is sent out from the Washington office, 700 Eleventh St., N. W.

Through the organization a general standardization of Catholic charitable agencies has been developed on the basis of progress. In that way local agencies have become aware of effective methods, and have discovered that even the new methods soon provoke, on account of organizing experience, a constructive dissatisfaction. Thus in social work astigmatism has been overcome through grouping.

At the annual meetings a new consciousness has been effected through the discussion of problems and methods, and all have become aware that leadership comes from convoking all factors and forces, and studying problems in a national way.

The workers in the field use the findings of the best experience in the realms of psychology, industry, medicine, public health, work of relief, and prevention, but are guided by and accentuate the spiritual element in social work. All along they used the high motives fostered by the religious and spiritual life, but now, with improved methods, they blend in their work these and a definitive conviction, a tried plan to guide, and a definite and firm hope of achievement on a large scale, which is truly progressive and lasting. Their studies in social problems and social service have given rich guidance to the individual needs of the conference of Catholic charitable work. While the work of charity is thus organized, its success is generally made dependent on personal service.

Surveys of a technical and constructive type have already been made in New York, Brooklyn, Pittsburgh, St. Cloud, Des Moines, Newark, Chicago, and Davenport. These will continue until the findings for the whole country can be set out in the form of a report. As a by-

product of the Conference, courses in social work have become a part of the curriculum of Loyola University, Chicago; Fordham, New York; Catholic University, Washington, and the National Catholic School of Social Service, Washington.

The Conference at its annual meetings now functions through the following sectional organizations or committees: Catholic Settlement Work, Summer Camps, Families, Children, Health, Protective Care, Social and Economic Problems, Neighborhood and Community Activities, Religious and Immigrant Welfare Problems. The National Conference of Sisterhoods engaged in work for children, which was effected in 1920, meets jointly with the National Conference of Catholic Charities.

Figures which would show the development of Catholic Charities during the period covered by the organization are not at hand, but they would give conclusive evidence of what productive leadership can do.

In applying the religious and spiritual elements in her life, through virtuous activities, the Church in this country from earliest times entered the field of works of mercy. Hospitals and other institutional agencies in her organic life sprang up rapidly where needs arose. These units were likewise organized into a conferential and consultive body in 1918 and took the name of Catholic Hospital Association of the United States and Canada.

Its official publication in the form of a magazine is *Hospital Progress*. It is issued from the editorial office, 124 Thirteenth Street, Milwaukee. Its purpose is to promote the medical, social, economic, and religious development of its members; to further scientific efficiency and skill in hospital management, and further the education of the whole hospital personnel. An outgrowth of the Association is The International Catholic Guild of Nurses, which held its Fourth Annual

International Convention in Cincinnati, June 18th to 23rd.

Through the leadership of this organization the standardization of hospitals has made rapid and uniform progress. Natural aptitudes and excellent consecration have been given direction and training, so that religious and lay nurses apply their art and science according to the best requirements that can at present be set up. Through this organization and direction trained individuals and groups have been sustained and unified by the far-seeing, wise, and persistent leadership that has been developed. The satisfaction and confidence that come from such leadership has prepared the separate units for constructive criticism, and leaves them unchilled by insolence and indifference.

The association developed out of preliminary meeting of the workers in the field, which was held in St. Francis School Hall, Milwaukee, Wis., in 1913.

Since then 13 annual meetings have been held (none was held in 1917 on account of the war). The last meeting was held this summer in the Music Hall, Cincinnati, and some 4,000 were present.

The numerical increase in the attendance has witnessed also a corresponding development and advance in the general interest of hospital work, in the spirit of cooperation and of mutual helpfulness among hospital workers, in the promotion of studies, conferences, discussions, and publications, and in the thoroughness and correct moral tone in the practice of medicine and nursing.

Religious and moral movements that impress the mind and quicken the conscience are continually being organized under the auspices of those in the Church. Activities that are characterized by the virtues and are actuated by them have the hearty support of the Church. Under such inspiration a group of scholars in the Church discussed the feasibility of an organization which would study and promote the interests of jus-

tice in regard to industrial relations. They met in Milwaukee in 1922, and organized the Catholic Conference in Industrial Problems.

It is stipulated in the constitution of the Conference that it will not adopt any resolutions on any question of industrial policy, nor will it lay down any rule of action for, nor pass judgment upon the policy of its members. Its members speak not as delegates but as individuals.

The purpose of the Conference is to discuss and promote the study and understanding of industrial problems. Its object is to secure a free exchange of ideas with the fullest mutual understanding. Its aim is to bring the principles of the gospel to bear upon industrial and social relations.

It takes as its common ground Catholic principles, particularly as they are set forth in Pope Leo XIII's Encyclical on the Condition of the Working Classes, which sums up the Christian ideals of industrial life. It surveys industrial problems on the basis of ethical principles, and studies to reconcile conflicting ethical and moral codes. As Catholics, its members feel that they are citizens of a commonwealth which they love, and whose true interests they are ever ready to serve.

Industry and the employer tend to interpret economic justice as a contractual concept, that is, that the relation of the employer to the employed is that of a contract. Industry holds to that contract, and is likely to be interested in the earner only in an economic sense, so that he may be mentally and physically efficient and fulfill the economic contract. Labor is just one factor in the productive process, and has no further claims than the economic contract calls for.

The studies of the Conference bring the light of religious and social justice to bear upon the discussion of such problems, to the end that both sides to the problem may become conscious of the

larger moral obligations involved. Labor thus emerges in the problem as more than an impersonal industrial commodity, as a living free agent, so that in both sectors there are men, and men must take a human interest, at least, in their brethren.

Thus the Conference at its annual meetings has brought together a personnel which is about equally representative of employers, laborers, educators, social workers, and the public, for mutual conference. Such questions as the following have been fairly well clarified—the right of labor to a living wage which will provide some degree of frugal comfort for the laborer and his family; improved wages; better working conditions; shorter work day; better housing; labor union banks; group insurance; pensions and benefits. The thought of the Conference has continually been to bring the two groups in the industrial problem under the discipline of the natural codes of moral and economic justice, and the supernatural influence of Christian charity. That the association has developed a leadership that is directive and beneficial is easily discernible from the annual gatherings which are continually increasing and which elicit a growing and more amiable interest from the several sectors in the group.

The Roman Catholic Central Society dates back to 1854. At that time it organized various German societies into a central body. Seventeen societies were brought into this central conference.

In 1901 a reorganization movement was inaugurated. The central body ceased to affiliate societies, but incorporated the autonomous state societies. The membership is in excess of 100,000. It renders valuable religious, spiritual, and material aid to immigrants; it fosters education, charitable, and social works. It issued in 1927 its 70th Annual Report, which consists of the activities of the society, and papers of the annual meetings.

Its monthly publication is the *Central Blat and Social Justice*, which contains valuable and enlightening thought on the religious and social problems of the day. It is administered under the chairmanship of Fred P. Kenkel, of St. Louis.

Another group in the Church with interests that raise rural problems in the forefront, met in St. Louis, in 1923, from the 8th to the 10th of November, and organized themselves into the Catholic Rural Life Conference. The first meeting was truly representative and brought together one hundred delegates from states as widely separated as Oregon and Kentucky, besides a large group of unregistered visitors.

The Conference recognizes a distinct country problem, and discusses all questions pertaining to rural life. Its purpose is to promote the spiritual, social, and economic welfare of the rural populations, and to that end to study rural economics, religious aspects of rural problems, and social aspects.

Thus far it has brought into its studies such questions as The Rural Home; Child Labor on the Farm; Teaching Religion to the Country Child; Exodus from the Farms and the Social and Economic Problems of Cities; Human Decline and the Exodus from Farms; Rural Education and the Square Deal; Rural Child Welfare. The membership is to be composed of representatives of dioceses, parishes, and of societies and individuals interested in the purposes of the organization.

In addition to focusing the attention of a large group of interested students on the rural problem, the leadership of the Conference has resulted in the organization of the Vacation School in Religious Teaching and allied subjects for rural children.

Another group interested in the science of anthropology met at the Catholic University, Washington, on April 6th, 1926, under the chairmanship of Rev.

Dr. John M. Cooper, and organized itself into the Catholic Anthropological Conference. From the group which assembled at this meeting, which consisted of twenty members, the conference at its last meeting during Easter Week, 1928, in Washington grew to some one hundred interested scholars.

The purpose of the Conference is to make available for the interpretative sciences of Anthropology and Ethnology the data which no one can furnish so well as the vast army of learned missionaries in the Catholic foreign mission fields.

At Cleveland in 1909 a group of Catholic historians organized themselves into the American Catholic Historical Association, Rev. Dr. Peter Guilday of the Catholic University being Secretary. The purpose of the group is to promote the scientific study of the historical development of the church in this country, to gather materials where they are still available, and provide a national leadership for the many associations already developed within dioceses or states.

The American Catholic Philosophical Association was organized January 5, 1926, at a meeting held at the Catholic University of America, Washington, D.C. The Association now has a membership approximating 500, comprising both home and foreign members. It has its annual convocations, and publishes a quarterly review called *The New Scholasticism*.

It is quite natural that within the Church of America such a group of scholars should form an association for the organized consideration of philosophical principles of life and thought. To rationalize the findings of scholars in the various sciences, and unify the valid conclusions so that new light might be given to the modern mind and direct its activities may be considered a sequence and a consequence of the previous stages of growth in her educational life.

The problems that interest Catholic

scholars are not those only which have a national scope, but such as affect humanity at large. Such interests led to the meeting at Cleveland in October, 1926, of the Catholic Committee on International Relations that afterwards met in Washington during Easter Week of the same year, and organized The Catholic Association for International Peace.

The aim of the Association is "The Peace of Christ in the Kingdom of Christ." Its deliberations are guided by the encyclicals of Benedict XV and Pius XI. Its purpose is the discussion of questions of ethics, natural and divine law, and moral precepts. Whilst it views these in regard to international relationships, it does not propose a philosophy of internationalism.

It regards patriotism as a conscientious desire to place one's country in the leadership of ethical conduct (at least) towards all coming within its contacts. It regards the peace of the nations as supremely important, but at the same time regards also as important a sane and manly attitude towards peace, which differs widely from the connotations and implications of weakness which usually accompany the concept of pacifism.

The Association comprises the following sub-committees: International Ethics; Sources of International Enmity; Conditions and Means of Furthering International Friendship; Constitution and By-laws; Education.

The Constitution sets forth the aim and purpose of the organization as follows:

"to study, disseminate, and apply the principles of natural law and Christian charity to international problems; to consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere; to examine and consider issues which bear upon international good will; to encourage the formation of conferences, lectures, and study circles with a view of educating Catholic opinion upon subjects relating to international morality and of acquainting, as far as possible, the general public with the Church's teachings upon these matters; to issue reports on questions of inter-

national importance, to consider and arrange for publication in the Catholic and secular press, of selected articles by Catholic writers of different countries, and to further, in cooperation with similar Catholic organizations in other countries, and in accord with the teachings of the Church, the objects of peace and happiness. The ultimate purpose shall be to promote, in conformity with the mind of the Church, the Peace of Christ in the Kingdom of Christ."

When the United States entered the recent war the Church became conscious of a new religious and spiritual need as it affected the young men and others, who were soon to enter upon a new mode of life. The spiritual and material welfare of these was now to be promoted and safeguarded. In accordance with the demand a general convention of Catholics was held in Washington on the 11th and 12th of August, 1917. As a result the National Catholic War Council was launched. On the 24th of September, 1919, at the Catholic University of America, the War Council was organized by the American Hierarchy into the National Catholic Welfare Council. It was again reorganized for peace conditions in 1922, and was given the name, National Catholic Welfare Conference. It is concerned with problems that involve moral, spiritual, and religious principles, and is comprised of sections as coordinate efforts to deal with national efforts in a national way.

The conference is directed by an Administrative Committee of seven archbishops and bishops. Constituent councils of the Conference are under the direction of the bishops of the several dioceses in which they are organized. The sections managed by the Administrative Committee are as follows: Education, Social Action, Law and Legislation, Lay Organizations, Press and Publicity.

The Department of Social Action deals with industrial relations, civic education, social welfare, and rural life. The Department of Lay Organizations has two coordinate departments—one the Na-

tional Council of Catholic Men, and the other the National Council of Catholic Women. The Council of Women is united with the International Union of Catholic Women's League, organized at the suggestion of the Holy See, for the purpose of familiarizing the membership with Catholic activity and the use of acceptable moral, spiritual, and religious principles.

Besides the organized groups that are sketched above there are others which may be listed more summarily, not because they are less important, but because of the limited extent of this paper. The project of adult education was much advanced by the Knights of Columbus in their post-war activities. Under their auspices, schools for adults were conducted in all of the large centers of the country. Adult education had become a part of extension work of all the larger Catholic universities, but a nationwide project had not yet been organized on such a large scale as that of the Knights.

There is also the International Federation of Catholic Alumnae, which has passed the ninth year of its existence. It was founded by Mrs. James J. Sheean of Brooklyn, and Sister de Paul Cogan, of the Mary Knoll Missions. It has affiliated schools in Switzerland, Ireland, England, Belgium, and France. Its object is to promote the ideals of Catholic womanhood, to further the interests of education, literature, and social service.

There is also the Federation of Alumni, National Catholic Young Men's Union, Catholic Colonization Society of the United States, Catholic Actors' Guild of America, Catholic Big Brothers, Catholic Boys Brigade of the United States, Catholic Evidence Guild, etc.

It is obvious that the many organizations which have come into being during the last twenty-five years give a very discernible impetus to the organizing movement itself. How much one group influenced others to seek leadership through

organization is beyond survey, but the phenomenon of growth in such bodies must be partially, at least, if not generally attributed to the organizers of the first movement.

Every diocese in the country has its societies of various kinds to meet local needs. This is true also of the parishes. They all remain intact, and in a larger degree autonomous, in relation to the larger groupings within the national bounds. These larger conferential organizations are quite generally concerned with leadership in the domain of truth and guidance, which is not a part of the deposit of divine faith, which has always been provided for in the hierarchical organization of the Church.

All organizations in the Church aim at constructive processes to aid human welfare and development, in every phase, but political agitation and interference with duly constituted authority in states and nations is not comprehended by her ministering to religious and spiritual values. These groups aim not at denunciation but at understanding and education. They look to the enlightenment of conscience through faith and reason to guide human conduct. Faith has for its formal cause the authority of God the Revealer. Reason is dependent on its own power to arrive at convictions through scientific processes.

There is a tendency to think of leadership as incorporated in the personality of an individual, who gets there first in whatever movement is inaugurated. The Church is an organization and a life. She conceives religion as a spiritual force, and her great purpose is to save souls. She receives the criticism of the impatient because she does not stir the world more with advance movements, but her leadership connotes a solidarity, and she strives through the centuries to lift the masses, by a ministry to their needs as well as the mastery of their progress.

TRAINING CHRISTIAN MINISTERS

GERALD B. SMITH

TWENTY-FIVE years ago the leaders in the Christian churches were becoming keenly conscious that religion must commend itself in a new and not yet understood world. Up until about the close of the nineteenth century, the theological patterns of thinking had remained relatively stable. It is true that "higher criticism" and "German theology" had occasioned more or less uneasiness; but American scholars had succeeded fairly well in maintaining unimpaired the conception of a divinely authorized system on which men could rely for their salvation, just because it was thus authorized. The sciences also had challenged theology at certain points; but Genesis and geology had been so often reconciled that apprehension in Christian circles was allayed. The doctrine of evolution, which for a time seemed to be a serious matter, had been so interpreted as to furnish an idealistic philosophy within which the familiar Christian doctrines could receive a graphic and edifying exposition.

In spite of the adjustments which had been so successfully made, it began to be apparent to thoughtful men that these revisions of thinking were, after all, somewhat superficial. They took it for granted that the traditional theological pattern was acceptable as a basis for the culture of the future. But events were fast piling up which were leading men to think of themselves as in a very different kind of world from that presupposed by the adjustments which had been made. The older religion had kept in the foreground the thought of a future life; and

salvation was conceived primarily as a preparation for that eternal future. One of the most striking features of twentieth century thinking has been the rapid disappearance of concern about the future life, and an accelerating realization of the marvels and the comforts of this world.

As this interest in the present world became more general, conversation turned upon the inventions and the adventures so accessible to all. Men became increasingly interested in the resources of this present life. How could religion, which had so generally appealed to men on the basis of the prospects of future bliss or woe, find in present experiences motivation for religious living? The leaders in the churches, if they were to be real leaders, must learn to interpret religion in relation to the new ideals and motives.

The theological seminaries were feeling the influence of these new problems. But it was not an easy task to recognize the curriculum so as to do justice to the new interests. Professorships already existed with endowments to carry on the familiar studies. In order to establish new chairs, donors must be educated to see the challenge, and teachers must be found who realized what the new proposal meant.

It may almost be said that the past twenty-five years have been significant largely because of the strenuous efforts which have been made to face the tasks of the present and future in schools heavily loaded with the interests of the past.

In Protestant seminaries, the study of the Bible had from the first been regarded as the most important factor in the train-

ing of a Christian minister. His task was to preach the gospel revealed in the sacred Scriptures. In order to do this, he must know the Scriptures in the original tongues. He must master all the apparatus of minute exegesis which had grown up during the centuries. It had been taken for granted that accurate knowledge of the Bible could be attained in a seminary course. But three years of such study left most ministers far from a mastery of the biblical languages. Usually a minister after a few years in the pastorate ceased even to try to keep up his Hebrew; and his knowledge of Greek was very sketchy and inadequate. Moreover, as the reading habits of people came to be changed by the multiplication of popular periodicals and books, the Bible no longer was as familiar and as fundamental as formerly. Consequently, there was less eager interest in the minutiae of textual interpretation. Ministers found that they could make a direct and effective appeal by using illustrations from the realm of the familiar. Preaching took on the form of discussing with the congregation matters of common interest, rather than the form of biblical exegesis.

The course of study which had been organized and endowed in theological seminaries provided abundantly for biblical study. In some instances the resources available for biblical instruction were greater than for all other fields combined. This made possible really thorough scholarship in biblical fields. The results of literary criticism and the findings of archaeologists were eventually combined with historical research in the endeavor to reproduce with the greatest possible exactness the life and the ideals of the writers of the Bible. During the past twenty-five years, and as a result of biblical scholarship, students for the ministry have become accustomed to think of the Bible as a source-book from which we may learn the religious problems and convictions of men centuries ago. This

source-book must be supplemented by other sources. As a result of this wider conception students now think of the *religion of Israel* rather than of the "teachings" of the Old Testament. This religion is seen to have passed through a most interesting historical development, and now comes to be thought of as a quest lasting through centuries, rather than as an authoritative formulation of religious doctrines.

All this has its inevitable effect upon the attitude of the present-day minister. If the religion of the Bible was a religion of quest, if some of the conclusions reached by biblical writers were so conditioned by the circumstances of their culture that they cannot be carried over into a different culture, it is evident that the Bible cannot always furnish us with ready made answers to the problems which arise in our religious quest today. It does give an inspiring picture of the grandeur of the religious quest. It does supply a religious literature of unsurpassed nobility of style. But the religious leader of today is not adequately fitted for his work if he possesses only a knowledge of the Bible.

In accordance with this obvious change in the character and intent of biblical study, the past twenty-five years have witnessed significant changes in the emphasis laid upon the study of the Bible. Before the end of the century, President Harper, himself a renowned teacher of Hebrew, advocated and secured the elimination of Hebrew as a required study from the curriculum of the Divinity School of the University of Chicago. This was done in the frank recognition of the fact that very few students ever master Hebrew sufficiently to make it of real use to them. Instead of spending time and energy over linguistics, it was believed that the student would be much better prepared to interpret the messages of the Bible if he were to spend the time mastering the history of the religion of

Israel. One by one many theological schools have followed this example. Hebrew is now required only in those schools which still believe that the minister will best discover his message by an accurate interpretation of texts. Such accuracy, of course, is possible only if the interpreter is able to read the texts in the original language.

New testament scholarship has followed much the same lines. During the past twenty-five years, the historical and social environment of the writers of the New Testament has been explored, in order to reproduce as accurately as possible the meaning of what they wrote. First the Jewish traditions and influences were explored. Lately the hellenistic world in which Christianity found its real home has been made real to students. As a result of these investigations, the utterances of the New Testament are now set against the background of ancient conditions and ideals. They, like the utterances of the Old Testament, are seen to represent a growing religious quest rather than a collection of theological finalities. In many seminaries the study of New Testament Greek has been made optional. It is felt that the student's time can be better spent in mastering the history of early Christian thought and endeavor than in minute examination of texts as such.

It must be admitted that this outcome of biblical scholarship is not at all what was anticipated by those who founded the chairs of biblical study. They expected that a more exact understanding of the teachings of the Bible would provide a safeguard against erroneous opinions in religion. But when exact scholarship discovers that some of the ideas of the Bible are so shaped by outgrown traditions that they can no longer be used in modern life, biblical scholarship itself dissolves the older conception of the way in which to secure the wholesome interpretation of Christianity. Just what method shall take the place of the older habit of appealing to the authority of the

Bible is not yet at all clear in the minds of most theological teachers.

A word might be said here as to the problem of teaching religion in our colleges. It has been taken for granted that this could best be accomplished by courses in the Bible. Such courses, if they are to be academically respectable, must be taught with the most up-to-date results of scholarship. This means that undergraduates are compelled to face the facts disclosed by critical scholarship. Their inherited religious notions are likely to be completely upset by what they find out about the book which they had implicitly trusted. And mere biblical study leaves them groping, so far as modern religion is concerned. There is need for some thorough going thinking on the whole matter of teaching religion in our colleges.

The important developments in the curricula and ideals of theological schools have been in the direction of a more intelligent and cordial use of non-biblical means for understanding religion.

Among the first experiments in this direction was the establishment of chairs of "Christian Sociology." It was felt that Christianity had a primary duty towards the social conditions which men today must face in their attempts to lead a religious life; and it was believed that the leaders in the church ought to know about these conditions. Where competent teachers like Dr. Charles R. Henderson or Graham Taylor could be secured, these courses were of inestimable value in creating sympathy for the actual problems and achievements of living men and women. But under the guidance of teachers less well equipped, the study of social problems sometimes engendered the feeling on the part of students that Christianity already possessed the solution for all social ills. With this feeling, it was possible for a young minister to utter himself in authoritative manner on social or industrial questions, and to discredit himself in the minds of those in his congregation who knew at first hand facts and

conditions which had not been mastered by the preacher. Indeed, there was for a time a flood of books and pamphlets advocating socialism as the "Christian" way in which to reorganize society. One official proclamation of a Christian body announced Christianity as the "panacea" for all our social and industrial ills.

It is questionable whether there has been as much preparation for real leadership in this realm as the prophets of the "social gospel" hoped for. If Christianity must hurry up and give authoritative pronouncements on vexing social problems which are as yet imperfectly understood by any one, some of those pronouncements are sure to be discredited. So long as the traditional conception prevailed that we have in the Bible, or at least in Christian ethics, the correct solution of all problems, it was easy to undertake to reconstruct society by an "application" of the precepts of the Sermon on the Mount. Such applications, however, are inevitably quite general and academic. To put into practice the Golden Rule requires definite knowledge concerning the situation quite as much as it does the will to be fair.

The World War demolished these easy going doctrinaire ideals. If, as seemed to be the case, "Christianity" had failed to prevent that great catastrophe, it was clear that there was no magic power in words and phrases, however religious or biblical they might be.

In recent years this emphasis on social studies has been proceeding more slowly, but with methods which promise much. Social science has realized the difficulty and the necessity of obtaining precise knowledge concerning conditions before attempting to give a diagnosis or to suggest a remedy. This attitude is increasingly dominating the seminaries. Students are more and more being required to undertake a definite survey as part of their training. In one school every student before taking his degree must sur-

vey a parish or a small town under the direction of a competent teacher in order to discover just what are the industrial, economic, and social facts with which the minister of a church in that area must reckon. On the basis of this survey, the student is required to map out a program for the first year's work in a given church. In this way specific problems are attacked with specific economic resources. The outcome may not be as spectacular as the advocacy of some general nostrum. But experience shows that a minister trained to approach social problems in this manner is much more likely to secure the cordial cooperation of the community than would be the case if he were to preach in doctrinaire fashion.

Undoubtedly the most significant movement during the past twenty-five years in the training of religious leaders has been the development of an understanding of the methods and the aims of religious education. The story of that achievement has been told in other articles in this issue. Perhaps nowhere else can we see more clearly the direction in which religious thinking has been moving. A quarter of a century ago it was generally taken for granted that religious education meant knowledge of the Bible. Under the stimulus of educational ideals, a prodigious number of books has been published, helping children and laymen to know what the writers of the biblical books were really writing about. Never in the history of Christianity has it been so possible for any one who desires to know what the Bible really is.

But, as we have shown above, the whole trend of biblical scholarship has been in the direction of showing the limitations as well as the grandeur of the biblical utterances. As Dr. Charles R. Henderson eloquently expressed it, "The business man who selected his investments by reference to Scripture texts would soon go bankrupt. The Canadian farmer who treated the descriptions of Palestinian

agriculture in the Psalms as authority for his ploughing and planting would perish with his children on the fertile prairie of the Northwest." If religion is to help men today, it must help them to think and act rightly in the occupations which confront them today. For religious education, then, much more than a knowledge of the Bible is essential.

The recognition of this fact is seen in the wide variety of courses on religious education in our seminaries. The facts concerning the capacities and interests of children at different ages must be known; and religious instruction and training must be thought out in terms of these facts. There must be some way of finding out what the actual results of so called religious education are. Hence the new and complicated study of methods of checking and testing the development of ideals and attitudes. The difficult problems of adequate buildings and equipment and of securing and training competent teachers must be understood by a minister today. How essential this training is felt to be is evidenced by the ever increasing numbers of students who put religious education first in their selection of courses.

Probably no department in a modern theological seminary is more acutely aware of the impotence of doctrinaire formulations, and more humbly and eagerly committed to the empirical method of finding out the facts and letting conclusions be determined by the facts. The pioneering work done by this department was well illustrated by the remark of a student who had done considerable work in religious education, but who had not been much concerned with theological thinking. Coming into a class in theology this student found traditional ideas challenged, and eventually made this interesting statement. "What is said in this class shocks me as theology until I remember that in religious education the same things seem all right."

The most fundamental development during the past quarter century has been

the discovery that we need to know much more than we do as to just what religion is. Until recently it was generally taken for granted that religion could be identified by the traits of religious practices in the churches. But with a swiftness which is appalling, we have seen a generation grow up to whom that kind of religion makes small appeal. It is now admitted that there are many genuinely religious people not attached to the churches. The theology of these churches they cannot accept. The preaching seems to them to be devoid of real interpretation of the issues of our age. The things most insisted on as evidence of a religious life are things which do not enlist their enthusiasm. The great practical problem which ministers face today is the problem of gaining the interest and support of the not inconsiderable number of high minded men and women in any community who have become alienated from the church. What is religion anyway? What is a gospel for the modern age?

It is precisely here that modern schools of theology are beginning to make a much needed contribution. The historical study of the Bible prepared the way for the realization that our religion is not a static thing defined once for all in the Bible. It was growing and changing all through biblical times; and it has ever been changing. The leaders in any religious movement are those who help their fellow men to make such alterations of belief and practice as shall enable them better to meet the conditions which have to be faced. When conditions change, religion must change also. Institutions and traditions and theologies are to be judged by asking what service they actually render to men.

That theological schools are alive to the problem of adequate leadership is apparent to any one who takes the time to see what they are attempting to do. The person who conceives theological education as a somewhat formal ecclesiastical discipline is usually surprised at what he

finds in a modern seminary. Such changes as have taken place during the past quarter of a century have been due to a purpose to understand the modern world and to appreciate the actual moral and religious needs of people living in that world. More than one school has revised its curriculum by asking just what its graduates would be called upon to do. The attempt is then made to put into the course of study such subjects and such discipline as will fit them to meet these tasks.

That some such fundamental inquiry as to the precise function of a minister today

will be the guiding principle in the further development of theological education is certain. That the increase of attention to what are known as the practical disciplines will continue is also certain. When biblical study, and the history of Christianity, and the formulation of doctrines, and the study of the psychology and philosophy of religion shall all be challenged to show how they contribute to the making of an efficient leader in the twentieth century, the schools will have progressed far toward the goal before them.

GROWTH OF THE INTERNATIONAL COUNCIL

W. G. CLIPPINGER

BEGINNINGS

THE HISTORY of religious education in any period of the last century and a half is largely a history of the Sunday school. While there have always been other agencies which have promoted the cause of religious education, the International Sunday School Association was the great interdenominational agency through which religious education and training were promoted.

The International as such began with the convention idea. No great movement ever gets under way without a popular assembly where the people share a common ideal and plan a common program. The idea of the Sunday school possessed the minds of many people before it became nationalized. The entire history of the movement may be roughly stated as follows:

1. The period of beginnings, fifty-two years, from its founding by Robert Raikes in 1780 till the first national convention in 1832.

2. The period of expansion and organization, forty years, from 1832 till the adoption of the uniform lessons in 1872.

3. The period of unification, fifty

years, from 1872 till the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations in 1922.

4. The period of educational promotion and cooperation, from 1922 to the present.

The purpose of this paper is not to review the entire history of the Sunday school movement, but to feature its chief developments in the last quarter century, which is synchronous with the first quarter century of the life of the Religious Education Association.

Certain characteristics or features of the Sunday school were brought out in this period. The Sunday school started with the convention idea and was a great means of promotion and inspiration of the cause from the time of the first national convention held in New York in 1832 to the present time. There have been twenty-two national and international conventions. In the beginning of the movement national conventions only were held. The sixth national convention held in Baltimore in 1875 became the first international convention.

During the last quarter century international conventions have been held in

Toronto, 1905; Louisville, 1908; San Francisco, 1911; Chicago, 1914; Buffalo, 1918; Kansas City, 1922, and Birmingham, 1926.

During this period the convention idea continued to spread and to include states, counties and townships, districts and provinces. The Sunday school in America was democratic from the beginning. It knew no race, color, or previous condition of servitude. Denominations as such were disregarded. Only political divisions and boundaries were recognized and these for organization purposes only. The township was the smallest unit. Where the population and interest warranted these units were organized after the manner of the counties, states, and international organizations. Each unit had its officers—president, secretary, treasurer, and departmental superintendents.

QUARTER CENTURY ACHIEVEMENTS

There were eight outstanding features of development in the International during the last quarter century.

1. The development of camp conferences for young people and summer training schools for leaders. This movement has grown beyond all anticipation and has furnished rallying points for the present leaders and potential leaders for the future. The International Council now operates three such camps, at Lake Geneva, Wisconsin; Geneva Glen, Colorado, and Lake Winnipesaukee, New Hampshire.

2. The spread of the teacher training movement. This movement had its beginning farther back, but got well under way and spread very rapidly in the early part of the last quarter century. The idea originated in the Chautauqua movement of Bishop John H. Vincent. The publication of his textbooks on the Bible and Sunday school history and methods enabled Sunday schools and communities to establish uniform standard training

classes. This was originally called the Bible Normal Union Course. One of the first books which gained great popularity was *Outline Normal Lessons* by Jesse L. Hurlbut. This was promoted later by men like H. M. Hamill and Herbert Moninger, each of whom published small text-books with modifications and variations from the original book on training. Later this teacher training movement expanded to the school and institute idea.

3. This period witnessed also the inauguration of the adult Bible class movement. It was taken for granted that adults should be in the Sunday school, but there were no definite organizations and plans for the promotion of adult work. During this time the movement got under good headway and captured the attention of Sunday school leaders everywhere.

4. The convention idea with which the International started was established during this period to include all political units, townships, districts, states and provinces. These were conducted in the United States, Canada and its provinces, and in other countries of North America.

5. The World's Sunday School Association was launched during this period with the purpose of extending the Sunday school idea to all the nations of the world. During this period ten world's conventions have been held.

6. The merger of the International Sunday School Association with the Sunday School Council of the Evangelical Denominations was the most significant development which took place in connection with the work of religious education during the period of our study. It has already been noted that the spirit of the International Association was found in its democracy and its cosmopolitan representation. All evangelical Christians were recognized regardless of church relations. Denominations as such were not recognized, but most, if not all,

the outstanding leaders and officers were also prominent in their denominational circles. Many of these were laymen. Most of the service was voluntary, and but few of these leaders were professionally trained in religious education.

However, there came a time when the denominational leaders felt the need of church representation and control. They were not officially represented. Their various boards had no voice. They had developed a fine leadership, much of it professionally trained. A large group of young men and women had been developed in secretarial, editorial and administrative positions. They had no interdenominational body through which they could function. The Religious Education Association had come into existence and had quickened the interest of religious leaders in the educational phases of Sunday school work, but it, like the International Association, had no affiliation with the churches as such and could afford them no adequate medium of expression.

With this new consciousness of leadership and educational ideals, a number of the denominations formed what was known as the Sunday School Council of Evangelical Denominations. Later other denominations joined. This group included publishers, editors, lesson writers, and secretaries. They met annually or oftener for mutual helpfulness. It gradually developed great influence and power. It soon became obvious, however, that the two organizations could not function separately without certain interferences and some overlapping of effort.

Negotiations began in 1918 looking toward a merger of the two organizations. While the proposals were mutual, each party was jealous of its rights and suspicious of the motives of the other. The negotiations covered several years of conferences and debates. It was finally consummated at the International Convention at Kansas City in 1922.

At the same time, Mr. Marion Lawrence, who for many years had led the Sunday school forces of the International Association as its general secretary, feeling the burden of years, tendered his resignation, and Dr. Hugh S. Magill, field secretary of the National Education Association, was elected his successor as general secretary of the new organization. Thus the merger of the two associations and the election of a new secretary marked the beginning of a new epoch in the history of Sunday school work in America.

The name of the merged body is the International Council of Religious Education. The terms of the merger agreement were fair and equitable. The executive committee is the highest authority. There are five classes of members of this governing body: (a) Twenty members elected directly by the quadrennial convention. (b) Members chosen directly by the states and provinces. (c) Members chosen directly by the denominations to equal in number both classes named above. (d) Twelve members nominated by the board of trustees. (e) The present life members as honorary members.

This plan provides both a cosmopolitan and representative group. There are thirty-nine denominations in the council. Each denomination elects at least one member of the executive committee. Each state and province shall have at least one member and one additional member for each five hundred thousand Sunday school enrollment.

A board of trustees, elected by the executive committee, has general charge of such business of the executive committee as may be committed to it. The committee on education, consisting of thirty members, represents the entire International Council in investigation, research, and the formation of educational policies and program. Professional advisory sections are also established for departmental and specialized work.

7. The seventh mark of advance is now in process and will be consummated within the present year. The International Lesson Committee, which has operated somewhat independently but under the cooperating denominations, has merged with the committee on education of the International Council, forming the educational commission, to include two groups:

- A. The International Lesson Committee.
- B. The Committee on Program and Policies.

With the consummation of this project another advanced step will have been taken and further unification and strengthening of the educational program accomplished.

8. The Grading System. A pronounced mark of development during this period is manifest in the tendency to grading in the work of religious education in the Sunday school. The grading of pupils began earlier but graded lesson material, graded methods in teaching, grading of worship, and grading of architecture came as a result of the application of educational principles to the work of the Sunday school. A notable development in recent years is the tendency to construct large and often expensive and elaborate buildings in connection with church structures for educational purposes.

NATURE OF THE ORGANIZATION

No historical statement is valuable without an interpretation. The genius of the International Council is not always understood. It has been misunderstood and misrepresented. There are seven qualities which have given it strength and efficiency throughout all of its history. It is:

1. Democratic and popular.

No organization on earth has ever included under a uniform system and plan so many people, possibly thirty millions

in all, with a single purpose and a uniform program of the same set of lessons and a similar method of procedure. The psychological effect of this has been to unify differing religious elements and to cement sects and parties in the religious world.

2. Interdenominational and interracial.

Being interdenominational and interracial it has had the effect of producing an enthusiasm, a good will, and a loyalty to the ideals of Christianity which no sect, party, class or clan could do.

3. A layman's movement.

The movement was begun by a layman and for the first century of its history it was promoted largely by them. While there were certain weaknesses because of this, the marks of strength are also obvious. These laymen were non-technical and non-professional but they were men of brains and Christian zeal.

4. Missionary in spirit.

The Sunday school movement promoted the great idea of world evangelism. Through the International Lesson Committee it injected the missionary lesson into its teaching. World brotherhood and world fellowship were a dominant note of the entire movement.

5. Evangelistic.

A feature of the Sunday school movement is that while it reflected the evangelistic spirit of those churches which in themselves were recognized as evangelistic, it was spreading this spirit into the ranks of the more ritualistic churches, and it became a common medium of expression of the evangelistic note.

6. For temperance.

No temperance movement in modern times, unless perhaps the teaching of temperance in the public schools, has had such a wide sweeping effect upon the world. Periodic temperance lessons and temperance illustrations and applications caught the spirit of the teachers and the pupils at a time when it was greatly

needed in America. The great prohibition movement which swept North America doubtless owes most of its success, not to legislation, but to the education and inspiration of the last generation of young people in the Sunday school.

7. Inspirational.

The Sunday school movement has had a contagious enthusiasm which manifests itself on the one hand in the thousands of great conventions held throughout the world and on the other in the quiet consciousness of those who study and teach the uniform lessons that millions of others are engaged in a similar task at the same time.

PERSONALITIES

No great movement can ever be promoted without great personalities. It would be inspiring but hazardous to undertake to make a catalog of the great leaders now at the head of the Sunday school movement. But one does justice to fallen heroes and to the great cause itself to mention the names of some of the giants of those days. Mention was made of the fact that the first promoters of the Sunday school work in the last quarter of the century were laymen, non-educational and non-ministerial. To mention the entire list would be impossible. All will agree that in the United States and Canada the following men were conspicuous for their influence and leadership and in their contribution of energy and money to the cause:

John Wanamaker	— H. J. Heinz
W. N. Hartshorn	— B. F. Jacobs
E. K. Warren	— W. B. Jacobs
W. H. Stockham	— E. O. Excell
Col. Robert Cowden	— T. H. Bailey
J. J. MacLaren	

And the noblest Roman of them all was Marion Lawrence. All of these were laymen. Mention should be made of two or three of the outstanding ministerial lead-

ers. Among them towers the great Bishop Vincent, Dr. H. M. Hamill, Dr. H. Clay Trumbull and Dr. John Potts.

CHANGING CONDITIONS AND NEW IDEALS

With the passing of the old there rushes in the new in all of life's activities. Marked and rapid changes have taken place in recent years in the character of the International. Some of these are the following:

From an original inspirational ideal and method the emphasis has become educational.

From a popular movement conducted largely by untrained leaders and teachers it is gradually becoming technical and professional.

From a sturdy consecrated lay leadership, we are slowly yielding to a professional leadership. The professional leadership includes many clergymen who have received splendid training in recent years in their colleges and seminaries.

From a purely Sunday school movement it has come to be recognized also in the weekday. Weekday instruction and vacation Bible schools have been introduced.

From a non-critical attitude toward the study of the Scriptures there has come to be an educational and psychological application of fundamental principles in the whole program. Moral education, character education, adult education, the child mind, the adolescent mind, and a score of other psychological concepts are engaging the attention of leaders and teachers.

OTHER MOVEMENTS AND TENDENCIES

While this process of evolution was going on in the Sunday school, its influence was extended to other training agencies. It was the leaven which leavened the whole lump.

THE PUBLIC SCHOOL SYSTEM

EDWARD O. SISSON

“WHAT WERE the public schools doing twenty-five years ago with regard to character, to citizenship, to health, to the preparation of children for useful living in homes and communities?

What is the emphasis on these fields at the present time?" Such is the question set by the Editor for this article. The answer to it would be almost the entire history of the public school during the quarter century; for never before in history, as it seems to me, have these aims in education risen from obscurity and neglect so widely and so rapidly.

In 1903, the year of the formation of the Religious Education Association, the famous—or once famous—"Report of the Committee of Ten" was the most significant current document in American education; it was already ten years old, but was still an authentic milepost of educational advance up to that time. Its influence and standing lasted well into the period with which we are concerned; certainly as late as 1910 it still largely molded and represented the status of secondary education.¹ In 1912, however, the sense of need for a restatement of aims and principles led to the establishment of another committee, or as it was called, Commission on the Reorganization of Secondary Education. This Commission, like the earlier one, consisted of a small central body, with a group of departmental or sectional committees. Its reports began to appear in 1913; they may be said to have culminated in the now

famous "Cardinal Principles of Secondary Education," issued in 1918.²

I know of no better way to get a sort of index of the movement of education since 1903, or thereabouts, than to compare these two notable reports. Both are official in origin, being the work of the National Education Association; both embody the pooled judgment and wisdom of a large number of representative educators chosen with a view to making the results as authoritative as possible. Both were received with great approval and each in its time profoundly influenced educational theory and practice.

It is true that these reports both refer directly to the secondary school, but the secondary school is so crucially related to both elementary and higher education that the reports are highly significant for education as a whole. It is an interesting fact that elementary teachers and administrators made much use of both reports; this is particularly true of the "Cardinal Principles of Education," which is in fact almost as applicable to other fields as to the secondary. Let us then glance at these two reports.

So far as the Report of the Committee of Ten is concerned, the great aims specified by the Editor as the theme of this paper practically do not exist; they lie without the pale of its conception of education. The basic principle of the report is that education consists of subject matter; there are nine "conferences" cov-

1. See "An Educational Emergency," by the present writer; *Atlantic Monthly*, July, 1910.

2. All reports of the Commission were issued by the U. S. Bureau of Education and may be obtained from the Government Printing Office.

ering the secondary curriculum as viewed by the Committee, as follows:

1. Latin.
2. Greek.
3. English.
4. Other modern languages.
5. Mathematics.
6. Physics, Astronomy, Chemistry.
7. Natural History.
8. History, Civil Government, Political Economy.
9. Geography.

This is the outline of what was in 1893 a sort of gospel good news—of secondary education, and for many years to come its Bible. If schools of education had existed then and been giving courses in secondary education as they do now, this report would have been the *piece de resistance* for such courses. It did embody the topics and problems which then engrossed the minds of educators and furnished the main subject matter of books and articles on the secondary school. Today educational thought has flowed over and around and beyond it so far that the report is almost a curiosity; the sober fact that high school curricula still largely comport with it is just another example of practice lagging behind vision and intelligence.

The operations of the second great committee, the Commission on Reorganization of Secondary Education, began, as we have seen, before the outbreak of the World War, and they continued about five years beyond its close. That the work of the Commission was profoundly affected by this great event is quite certain. We shall make no attempt to judge or define that influence; it will suggest itself in the nature and contents of the reports. The first printed report was a preliminary statement of the plan and purposes of the various sub-committees, published in 1913—twenty years after the appearance of the Report of the Committee of Ten, and ten years after the organization of the Religious Education Association.³ Then came the War, which first delayed the work and then modified it. The succeeding reports are significant

of the change in point of view; they run as follows: 1915, *The Teaching of Community Civics*; 1916, *The Social Studies in Secondary Education*; 1917, *The Re-organization of English in Secondary Schools*; *Music in Secondary Schools*; *Physical Education in Secondary Schools*; *Moral Values in Secondary Schools*. The last named is significant as being prepared by the request of the central committee ("Reviewing Committee") by one of its members, Dr. Henry Neumann, then and now a leader in the field of moral education. The topics of the preceding reports, and the nature of this report on moral values, point clearly to the new emphasis in educational thought.

Most significant is the "Cardinal Principles of Secondary Education,"⁴ issued in 1918, and intended, as its title indicates, to set forth the basic philosophy of the whole report. This is so familiar to students of education as hardly to need quotation. The key to the new view of education lies in the classical "Seven Objectives" which it announces:

1. Health.
2. Fundamental processes (the "school arts").
3. Worthy home membership.
4. Vocation.
5. Civic education.
6. Worthy use of leisure.
7. Ethical character.

How remarkable the correspondence between this list and the theme assigned to this paper! The old primacy of the curriculum, of subject matter, is gone. An almost humorous relic is left in the use of the term fundamental to describe the school arts, but this seems to have been an accident without any real bearing upon the body of educational doctrine in the report itself. This "sees education steadily and sees it whole," as a part of life and as integral with the whole of life; and this is the essence of an ethical and religious view of life and of education.

³ U. S. Bureau of Education, *Bulletin 1918*, No. 41.

⁴ U. S. Bureau of Education, *Bulletin 1918*, No. 35.

Of course, this comparison shows what it shows and must not be construed too liberally; it does show an immense swing in educational interest and attention: the later report is profoundly different from the earlier, and the difference is toward the moral aim, toward the civic aim, toward the life aim. That a corresponding change had taken place in the actual practice of schools is indubitable; but how great that actual change was is beyond any safe estimate or statement. Even now, after the second half of the quarter century has added itself to the first half, and after we have had the beneficent influence of the "Cardinal Principles," and the rest of the great work of the Commission on Reorganization, the arrears of practice are formidable. Even yet more students in secondary schools study Latin than study civics; more study ancient history than study United States history; in general the curricular aim still largely dominates both elementary and high school, and teachers cannot really teach because their time and energy are exhausted in "covering the ground." But even so, the "Cardinal Principles" did mark an advance in the comprehension of what education is really about, and practice had advanced also. Moreover the report was far more prophetic than historical: it sprang from the main stream of educational aspiration and intelligence. The second half of the quarter century has been marked by striking definite movements carrying out the ideas set forth in the "Cardinal Principles" and the other reports of the Commission on special subjects in the secondary curriculum.

We have stressed these two reports because they are so significant for the public schools, having arisen out of the great national organization of teachers, and having been exceedingly wide in their influence; also because the later report, and particularly the "Cardinal Principles," point so definitely to the conception of moral education now dominant and prob-

ably ultimately fruitful. Many streams of influence contributed to the awakening which these facts reveal; certainly one of the most important is the work of the Religious Education Association itself. Who can say how much of the forward movement is due to the meetings and the publications of the Association? Any attempt to do justice to this question would involve a complete review of both yearbooks and journal, especially in the early years, before the general awakening. We may refer particularly to the issue of the journal (*Religious Education*) for February, 1911, which was devoted to the problem of moral education in the schools; it is doubtful if so valuable a collection of material on this subject had ever been published by any other agency at this time. Coming when it did, a full year before the organization of the Commission on Reorganization of Secondary Education, this issue of the journal was certainly prophetic and probably deeply influential. The same might well be said as to the yearbook on "*Education and the National Character*."

From 1914 on, every issue is entangled with the one major event, the World War; the work of the Commission on Reorganization was, as we have seen, deeply influenced by the war; and the war in turn acted to promote immensely the main trend of the reports, especially the "Cardinal Principles." Three of the seven objectives in particular were pushed to the front in the minds of teachers and laymen: health, citizenship, and character. These three aims—or at least the terms used to denote them—have been the most marked elements in educational discussion in the second half of the period with which we are concerned.

The health movement was well under way before the war; however it practically belongs to the period under discussion. At the beginning of the period

medical inspection in schools was almost unknown; now it is almost as much a part of standard school practice as arithmetic or grammar. Early in the century sharp attention was drawn to the prevalence of physical defects among school children, and to the grave consequences arising to intellectual and moral development from such defects. This story is too large and too well known for repetition here, but it is an essential part of the main movement in school work. It began with local and supposedly minor defects, such as adenoids, enlarged and diseased tonsils, enlarged glands, etc.; also sensory deficiencies, especially defective vision and hearing. It has gone forward to include malnutrition, nervous disturbances or weaknesses, and now is reaching out to endocrine unbalance or disturbance and other fields of most recent medical advance. On the very horizon are the new study of delinquency, and the most recent developments in psychiatry; these are just beginning to look into the school, as it were. No one can estimate the benefits that have accrued to thousands, or even by this time millions, of children through the discovery and relief of these manifold physical handicaps, and so the prevention or remedy of the damages to general development, to intelligence and character. In this respect the twenty-five years from 1903 to the present is a veritable epoch in educational advance.

Here is perhaps the place to note a closely related movement, in the so-called intelligence tests and the host of variants which have emerged and still are developing from them. This movement was well started before the war; Goddard and Terman began their work near the end of the first decade of the century, and a prompt and widespread response arose. But the mobilization of the American army speeded up the movement tremendously, and probably put it further ahead than twenty years would have done otherwise. This is particularly true as to the

development and use of mass tests, and these are indispensable to the school. Just what is or is to be the bearing of this whole testing movement upon moral and religious development and education is still largely a matter of surmise. "Moral" and even "religious" tests are now being aspired to; but they are so far in an extremely experimental and inchoate form.⁵

The most direct influence of the war probably lay in the direction of the new stress upon citizenship. This was most pronounced after the close of actual hostilities, during the period of great confusion in Europe and of great readjustment in this country. On this point the general public was extraordinarily active; legislatures in the majority of the states passed acts requiring the schools to teach the Constitution and to give various other courses of a civic nature. A national council for citizenship was formed; and in many other ways intense interest was shown in the movement. The intensity has slackened down, especially outside of the school; but a lasting change has taken place in the actual work and studies of the schools themselves. Perhaps the best single publication throwing light upon this phase is the Twenty-second Yearbook of the National Society for the Study of Education, Part Two, dealing with the Social studies.⁶

Here must be noted the intense interest for several years in "Americanization." This too has lapsed to a considerable extent, partly due to the restriction of immigration. However, there is now manifest, partly flowing out of this, a rising concern for *adult education*.⁷ It is to be hoped that this movement will continue to expand; the need is urgent and enormous.

The movement for moral education, or as it is now called, character education, is probably the most comprehensive and

5. See for example *Studies in Deceit* by Harison and May, The Macmillan Co., 1928.

6. Public School Publishing Co., Bloomington, Illinois.

7. See, for example, J. K. Hart, *Adult Education*.

significant of this whole trend. The change in name is exceedingly significant, for moral education tended to run to moral instruction, while character education tends to a far broader and truer view of the problem. I know of no wiser statement on this point than Professor Rugh's, that "Character education is just education at its best." Here also lies the great virtue of the work of the Commission on Reorganization of Secondary Education, in that it really plans a reorganization, and not merely the patching up of this or that subject. This is the excellence of the new concept; but it sets a difficult task. It is hard to surrender the hope that crime and wrong can be prevented and virtue engendered by lessons, by pious admonitions, by codes committed to memory, or by some other equally simple and practicable means. But we are awakening, in school and out, to the realization that character, being the consummation of the whole educational aim, and involving all the powers and capacities of the human being, can be achieved only by "education at its best."

Moreover the new concept of character education reckons with two mighty elements to which the older conception was blind: the hereditary endowment which the child brings with him into the world, and the social order into which he enters and in which he must "live and move and have his being." We have begun to realize that education will have to have the support of eugenics of some sort, and also of a better society, if it is to achieve the great ends which are so complacently demanded of it.

An immense amount of activity has been shown in the schools in the interest of character education. Many states and cities have prepared and issued special handbooks to aid teachers.⁸ Universities and normal schools have offered courses

on the principles and methods of the subject. Teachers' associations have turned their attention definitely to the problem: the National Education Association has had a committee on the problem for a good many years.⁹ At least one state association has made character education the central theme of one of its annual conventions. "Character Education as a Community Responsibility" is to be the theme of the 1929 convention of the Religious Education Association.

The most important result of the new interest in character education is the growing realization that what used to be called the indirect approach is, after all, the most direct; that lessons or codes or talking are at best secondary and minor, and that the mode of life and the form and spirit of activity are primary and effective. Hence the new stress upon self-government and student activities, upon socialized methods of learning, upon the initiative of the educand.¹⁰

Is it not entirely possible that a similar truth may hold respecting religion? What is commonly called religious instruction is excluded from the public schools in the United States. Yet surely no exclusion can hold against the supreme values of life, and these should be the essence of religion; against these, as the Apostle says, "there is no law." "Not simply to learn to tell the truth or to respect property rights," says Dr. Neumann, "but to realize in ever more vital ways that the worth of life consists in the endeavor to live out in every sphere of conduct the noblest of which one is capable—this it is which gives education its highest meaning."¹¹

9. See U. S. Bureau of Education Bulletin on Character Education, which is the report of the N. E. A. Committee.

10. See, for example, Lucy L. W. Wilson, *Educating for Responsibility*; Philip W. Cox, *Creative School Control*; H. L. Miller, *Creative Learning and Teaching*, etc.

11. Moral values in secondary education, p. 7, U. S. Bureau of Education, 1917, No. 51.

8. Two of the most characteristic are those of Boston and Los Angeles.

PERENNIAL TASKS OF RELIGIOUS EDUCATION

GEORGE H. BETTS

IN SETTING forth the unfinished tasks of an institution or organization there is perhaps inevitably an implication of criticism that one would gladly escape. But the first step in taking hold of any task is to see what remains to be done—even if this incidentally reveals that less has been accomplished than might reasonably have been expected. I therefore beg the reader to believe that at no point in this discussion will fault be found for the sake of fault finding, nor any criticism offered except with the purpose of pointing out where constructive effort should be applied. Furthermore, it is recognized that in the very nature of the case most important educational problems *must* be perennial. Nothing that has to do with the education of a progressive people can ever be permanently and finally finished.

A TASK WHICH INCLUDES ALL THE OTHERS

The fundamental task of the Protestant church, the obligation and opportunity which includes all the rest, is a hardy perennial cultivated by Luther, neglected, starved, and all but let die by Calvin, watered scantily by Wesley, now tardily being pruned and nurtured by an encouraging fraction of the modern church. I refer to the task of *creating and developing an educational consciousness*—the awakening of the church to a realization that in education it possesses the instrument by means of which alone it can Christianize its constituency.

Perhaps it was inevitable that out of the Reformation should spring a battle

of creeds which should for several centuries dominate the thoughts of Protestants. Perhaps also it was inevitable that out of this battle of creeds certain doctrines should emerge which should turn the energies and attention of the church away from education as a means of spiritual development. Surely the doctrine of original sin and the fall of man does not lead primarily toward conservation and development, but toward reclamation and escape. Surely emphasis on the doctrine of salvation through accepting the substitutionary atonement of Jesus' death rather than through following the example of his transcendent life is a doubtful stimulus to the slow processes of education in religion.

Be these historical causes as they may, the impulse out of which the Religious Education Association sprang a quarter-century ago was undoubtedly the recognized need of vivifying and clarifying the consciousness of the church as to the possibilities for religion that lie in education.

True, we had, even at that time, had the Sunday school for more than a century. But we must remember that it had been forced on an unconvinced and unwilling ecclesiastical organization by laymen who themselves had little conception of its possibilities or true purposes. We must remember, too, that when the church had reluctantly adopted the Sunday school it at first saw in it primarily an instrument for the teaching of doctrine to the young and of bringing them to a verbal declaration of their acceptance of a sacrificial salvation. Of the broader, deeper, richer salvation that comes through the gradual

development of allegiance to a person and long continued practice of an ideal in terms of conduct and character, it took little account. The church has lacked insight into the true meaning of education as applied to religion.

Twenty-five years ago the Religious Education Association began the cultivation of the educational consciousness of the church. Much has been accomplished in that time but, even so, only a beginning has been made. The great mass of the church today does not yet see that the only way to secure a Christian character is to grow.

Nor is this strange when you consider that it but reflects the point of view of a large proportion of our ecclesiastical leaders. Look through the program of the great quadrennial General Conference of the Methodist church. What place does religious education occupy in its deliberations? Incomprehensible as it may seem, it is practically ignored. Time is found for considering a wide range of policies, but no mention of a religious educational policy. Time for discussing the functions and interests of bishops, of superintendents, of preachers, of laymen; but no time for discussion of the claims and the interests of childhood. Time for repairing and oiling the ecclesiastical machine, but no time for the church's deepest and most vital problem—the spiritual nurture and conservation of childhood.

And, lest you think that this unbelievable blind spot is peculiar to Methodists, study the agenda and daily reports of the recent Presbyterian Assembly and of the Baptist Convention. These three great religious bodies seem scarcely aware of their costly dereliction in the training of their young. Year after year they seem complacent and satisfied when their boards report a practically static Sunday school enrollment which represents probably less than a third of their available constituency; and a budget pitifully

fully inadequate to accomplish the true ends of the organization. Much less do these churches look into the deeper questions of the educational (spiritual) adequacy of their schools' programs or study with any thoroughness the problems concerned in making religion an active factor in the daily control of conduct and the building of character.

We are forced to conclude that *the Protestant church, both in its laity and its clerical leadership (taken on the average), is still unawake to the possibilities for the church and the individual which lie in the education of the young in religion.* To awaken this giant, help him to get the sleep out of his eyes and his mind cleared for action, may well be a major task of the Religious Education Association for the next quarter-century as it has for the past.

Out of this broad, general task of religious education there naturally and inevitably arise certain more specialized tasks.

THE TRAINING OF AN EDUCATIONAL MINISTRY

Preachers preach too much. Any professor of preaching in the seminaries can tell you how the sermon arose among the activities of the Christian church and finally, at least, in most Protestant denominations, has come to take first place. The early church was essentially a teaching church. The later church is organized about preaching. Ministers are ordained to preach, but who ever heard of a minister being ordained to teach?

Let us suppose that approximately half of our population (hence half the constituency of our churches) are between the ages of three and twenty. Let us also observe (or actually count) that this younger group is practically without representation when the minister preaches. Let us further inquire and find that when it comes to teaching religion this function is very generally

handed over to almost anybody who can be induced to take responsibility for keeping a dozen children in order for thirty minutes on Sunday mornings. Now let some one explain why there is anything more sacred or "prophetic" or important in *preaching* for thirty minutes to a congregation of adults, whose habits and ideals are already well set and who will in forty-nine cases out of fifty go out and live practically the same lives whether they hear sermons or not, than there is in *teaching* for thirty minutes a class of boys and girls whose ideals and characters are still in the formative stage.

Let us not, however, blame the preachers too severely for their relative failure with the young. They are a part of a false system which we should all help correct. They have grown up in churches where the teaching of religion was neglected and looked upon as one incident among many in a round of church "activities." They have attended a theological school which rather grudgingly admitted courses in religious education to its curriculum (if it was liberal) or else excluded them as unworthy of a place along with the languages, exegesis, systematic theology, and preaching. They have found themselves pastors of churches whose traditions ran to preaching and not to teaching as a means of spiritual grace. They have discovered that good standing with the ecclesiastical hierarchy upon which preferment depends is based on good pulpit work and on a successful running of the church organization. One young minister said in my hearing with a tragic note in his voice, "I know that the biggest thing I can do in my church is to *teach the young*, even at the expense of my sermons. But if I should do this my congregation would object and I should be disciplined by my superiors."

One of the most important tasks perpetually confronting us is the raising up

of a ministry which shall place the teaching function of the church ahead of all other functions whatsoever. To this end we must give ministers the preparatory training which will make them teachers in the truest sense of the term; and we of their churches must then give them the support, the appreciation, and the rewards as *teachers* which alone will make possible a successful outcome of such educational emphasis.

THE DEVELOPING OF TRUE EDUCATIONAL STANDARDS

Raikes's first Sunday school was taught in a kitchen, but by paid teachers. We have brought the Sunday school into the church building but do not pay our teachers.

Painful though it is to those of us who work in the field of religious education, we must admit that from the first the standards of the church school have been discouragingly low. A century ago the Sunday school, being new, was necessarily below the public school in its teaching, its curriculum, its equipment. It is today relatively much farther below the modern public school. This is not because the Sunday school has not advanced, but because it has not kept pace with the educational progress characteristic of public schools. It must march with the times if it is to serve its purpose.

How can we cure the scornful reproach in the term "Sunday school methods," or "Sunday school standards" frequently used to characterize some faulty educational procedure? How can we get away from the futility and reproach of the all too typical officer who the other day said to a discouraged teacher, "You take your part too seriously. Bring your pupils to the church, see that they behave reasonably well, and trust the Lord to do the rest." How shall we get away from the standard that in a large and powerful church al-

lows classes of young adolescents to be presided over by teachers scarcely above their own age—persons without anything to teach, without religious experience or convictions, without any knowledge or philosophy of life?

This perennial problem of standards applies also to the matter of pupil control. Hundreds of teachers go to their classes with hesitancy and dread every Sunday morning because of unruly children who disturb the instruction and humiliate the teacher. Many things conspire to make class discipline difficult in the Sunday school. Usually the classroom and equipment are unsuitable. The lessons are uninteresting. They have not been studied. Teachers are inexperienced and they meet their pupils but one day a week. Many children go to Sunday school only because they are sent. Children of mischief-making age know that the authority and tradition back of the teacher's control in the public school are lacking in the church school. As one intermediate boy challenged, "Aw, they can't do anything to you here like they can at school." Another young hopeful, sitting with his class in an open "stall" off the audience room of a church that cost over half a million, taunted the new teacher, a young college student who had been persuaded to take the class: "Yah, you are the third one this year. How long do you think you will last?" And this kind of thing in churches noted for their famous preaching—to adults.

If such cases were but isolated instances they would be unimportant in our total problem. But every experienced religious educator knows that disorder, irreverence, mischief, lack of attention are sufficiently prevalent in our Sunday schools to make pupil control a major problem. And the situation in many vacation church schools is quite certainly even worse—bad enough so that it is a question whether some of

them ought not to be closed for the protection of the children. Surely our churches should not rest until this scandal is removed.

Religious education still faces the task of providing adequate equipment for instruction. This is a difficult problem, for it involves considerable financial outlay. Yet the monetary cost is not the principal reason for our poor equipment; it is primarily a matter of tradition and of standards. The Sunday school, as everyone knows, was at the beginning extra-ecclesiastical. The classes were for a time not admitted into the church—one divine, who no doubt spoke for many of his brethren, explaining that the church was for the worship of God and not for the teaching of children. When the ecclesiastical organization adopted the Sunday school its classes were admitted into the audience room of the church, but were looked upon as incidental and subsidiary to the claims of preaching. No special provision was made to suit the church or its equipment to the requirements of instruction.

A hopeful beginning has been made in an educational church architecture, but only a beginning. Literal millions of dollars have been spent on new church buildings and reconstructions in the past five years with the educational needs still looked upon as incidental and subsidiary. Typical of this is a large church just at present planning to spend five hundred thousand dollars in building an addition to an already impressive plant, which is practically destitute of classrooms.

The improvement of standards should be reflected in pupil achievement in the church school. Recent tests on biblical information* covering some twenty thousand cases failed to show reasonable progress grade by grade through the Sunday school. In fact, in many instances those who had scarcely been in

*By J. V. Thompson, Northwestern University.

Sunday school at all showed as good scores as those who had been enrolled for half a dozen years. The showing as a whole was well below what might fairly be expected of the youth of a Christian civilization. We may as well face the fact that our people, in spite of nearly one hundred fifty years of Sunday schools, do not know the Bible; and the probability is that what scant knowledge of it they have is decreasing instead of increasing in a day of universal education and of increasingly wealthy churches. Surely we have not here mastered our task.

What is the net result of our church school training in terms of ethical conduct and Christianized living, we have no way of knowing. Probably about one out of three of our population receive at some time in their lives several years of instruction in church schools. It would be impossible, of course, to pick out this third from among the others because of their uniformly better lives. This could not be expected. Religion, nevertheless, has in it moral dynamic, and unless we so teach religion to our young that it influences daily conduct and so builds itself into character we have surely failed in our task.

A little time since I asked a group of about seventy young ministers if they could estimate the influence their Sunday school instruction had had in shaping their lives—*much, little, or none*. I was surprised to have three-fourths of them say none. All the rest but two or three answered little. If this represents a true estimate and is in any degree typical, religious education needs to subject itself to some careful heart searching. True, in all ages and in all religions there has been a gap between profession and practice, between creeds and conduct. But it is the claim of religious education that its processes offer better promise of closing this gap than any other method. It

is our task to see that this is accomplished.

IMPROVEMENT OF THE TEACHING FORCE

Nearly two million teachers and officers serve our Sunday schools weekly free of charge. This generosity and devotion is comforting and reassuring. Yet we must admit that the church has not solved the problem of its personnel for teaching religion. The average of teaching in Sunday schools is very low, too little improved over what it was one hundred years ago. In the vacation church schools it is little if any better than in the Sunday schools. It is distinctly better in the week day church schools—because it is (in all the better schools) paid and therefore subject to careful selection and to supervision.

Of late years we have our teacher training schools, it is true. But these touch an almost infinitesimal fraction of our teaching force. And it touches these so briefly and in such a haphazard way that the net practical outcome is justly subject to suspicion among educators.

The remedy would seem to be paid teachers for our Sunday schools and vacation schools. There is, of course, no more reason why the teaching of religion should not be a paid vocation than the preaching of religion. Some object to having paid teachers for our Sunday schools on the ground that it will tend to professionalize religion and cause its presentation to lose spontaneity. Exactly the same objection was at one time urged against the paying of preachers.

It must be assumed, of course, that if the teaching of religion is to receive pay the teachers must be prepared professionally for their vocation. Nothing would be gained by paying for poor teaching. The best source from which to draw might be public school teachers who would take special courses to prepare them for this work, and who have a true interest in religion.

On the economic side the cost would be considerable. Let us squarely face the question, however. We are able to pay for having our children taught arithmetic, geography and grammar. Why do we balk when it comes to paying for having them taught religion? Is it that we do not believe deeply in the importance of religion, or that we do not believe that education in religion is the best way of becoming religious? Surely it is not that we are short of money.

My own conviction is that we are on the wrong track in our Sunday schools, and that we ought to have fewer and larger classes, correspondingly fewer and *much* better teachers—*paid* teachers, just as fast as we can make the necessary adjustments and train professionally the teachers who would be required.

DETERMINING THE OBJECTIVES OF RELIGIOUS EDUCATION

The first Sunday school at Gloucester, England, sought very concrete and definite objectives: to teach its pupils to read; to teach cleanliness and decency; to teach the catechism. Early American Sunday schools set their aim at teaching the catechism. Soon the emphasis turned to the teaching of the Bible. It was assumed that if the catechism or the Bible was learned the child was being educated in religion. After 1870 the concept gradually dawned that the objective of religious instruction is not to be found in any materials whatever, but in changes wrought in the lives of the young. We have therefore been turning from a "material centered" to a "child centered" curriculum. We are to seek to enrich experience and cause it to unfold and expand. We are to influence behavior, shape conduct, develop character.

All this is, no doubt, scientifically sound and based on good psychology. But we are yet in the stage of broad generalizations in our statements of re-

ligious objectives. We do not know with any definiteness and concreteness just what qualities of experience we are seeking to develop in the child. We have not got down to the specific types of behavior and qualities of character we seek as the outcome of our instruction. We are not yet sure of our religious objectives except in terms of generalizations so broad as to be of little or no practical value as guides to procedure.

Nor is it likely that this problem of objectives will be permanently settled. Education, even religious education, must change its aims with the developing thought of each age. The main thing here is that we shall keep abreast of the progress of our time, and that we shall employ the best that science and philosophy have to give us in setting up the objectives of religion and the educational process for our own generation. This we can hardly claim yet to have done.

This point of view carries with it, of course, the implication of a changing curriculum. One important change which the Religious Education Association has helped bring about is the concept of the curriculum as a means instead of an end—an instrument for the reaching of certain objectives expressed in terms of human life. From this definition it follows that as long as our objectives for education are changing the curriculum must also be in a state of change. The problem of objectives and of curriculum will be perennial as long as life itself is not static.

MAKING THE HOME FUNCTION IN THE TEACHING OF RELIGION

Many an old New England record of the town meeting contains an entry specifying that Goodman So-and-So be required to remove his child from the town school until he had been properly prepared for instruction. This meant that the home was expected to teach its

children the simpler elements of reading and numbers before the state took charge of their education. The oldtime home also gave the child a thorough training in the handicrafts of the day and taught him to do his share of the tasks necessary to family life. These times have changed. The public school, through the kindergarten, is taking the child a year or more before he is expected to read. Home economics and manual arts take the place of the industrial training of the home. For a hundred years or more the home has been occupying a relatively diminishing place in the education of the child.

Observers are agreed that the same change has been taking place in the home with respect to religion. The family altar has all but disappeared. The family Bible seems to have gone with the "center table." Instead of joining in the singing of hymns the family now turns on the radio. Religion as a subject for instruction or even for specific emphasis seems to have been lost out from most of our homes.

This is a disturbing fact. Instruction in religion, or at least the giving of distinct religious impressions, should begin early—surely long before the church as at present organized can successfully teach the child. Yet the home is seemingly shirking this responsibility more and more. It is turning its children

over to the church for religious instruction just as it is turning them over to the state for general instruction. But this plan will never work for religion as it does for arithmetic and geography.

What can we do to bring the home to see its responsibility and help it fulfill its functions? Frankly, I do not know and am rather doubtful whether much of anything can be done in the early future. There will have to be an awakening of parents, partly through the pulpit; but the pulpit seems not to know what to say on the subject. There will have to be classes for parents, especially mothers; but at present, who is there to teach them in any practical and helpful way? There will have to be a literature on home training in religion, especially simply written guides to procedure in the religious training of young children; but who knows what this procedure should be?

Perennial tasks of religious education? I have touched on but a few. Nearly all of its most basic tasks are perennial. This is because the deepest needs of the human spirit persist under constantly changing conditions from age to age. The past twenty-five years have seen many problems of education in religion advanced a step toward solution, but none of them permanently and finally solved.

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R. E. A. Holds Unique Research Conference

"I have never spent a more profitable two days and a half in a conference," writes Professor Courtis, of the University of Michigan. Thus the "father of the testing movement in the public schools" commented upon the recent Research Conference held at the Chicago Theological Seminary under the auspices of the Religious Education Association. At this conference thirty-five research workers, representing such fields as sociology, anthropology, psychology, psychiatry, education, religious education, religion, political science, etc., met to present pertinent research projects and to debate methods in character and religious education.

This was probably the first conference of its kind ever held in America. It was at once daring and prophetic in import. It was an experiment that the Research Committee of the R. E. A. had been planning to make for some time in order to pool experiences, survey present methods, correlate techniques that would be relevant in character and religious education, and to set the research forces of the country to work on real problems. There was a widespread feeling that all research, particularly in the fields of the social sciences and religion, was related; that a tremendous amount of money, time and talent was being spent on inconsequential projects; that workers within these various "fields" should know each other and cooperate.

In pre-conference planning, the Research Committee had no past experience with this type of conference to aid them in program building. They were not certain where the idea would lead them. They did not want a "religious education conference" in the restricted sense of the word; neither did they want just "another social science conference." This correlation type of conference must contain the best of all that had been discovered in what might be called sectional groups. Since they did not set up the conference on any formal basis, they were warned that it would end in confusion or a "free-for-all fight." Many of those invited to attend expressed misgivings along these lines. It was common knowledge that many of the research experts in the various fields had never met one another; that many of them within their own specialized fields were at "sword's points" over particular theories and methods; that "character" and "religious education" were supposed to be "out of the fields of the other sciences"; that "religious educators" in the restricted sense of the word, were often in bad repute with "social scientists" and "educators"; that the very term "character education" connoted an unscientific approach to an understanding of human nature and conduct.

The conference was financed by The Wieboldt Foundation, and the Chicago Theological Seminary provided its magnificent new buildings for the meeting and the lodging of the participants.

Each of the investigators present came prepared to present some particular technique which illustrated the method or methods he was using in his research project. Instead of the usual method of "presenting a paper and beating it," or remaining only long enough to "inform" the weaker brothers, the participants in this conference remained to the last session. The cross-fire queries, the suggestions, the supplements from co-workers in the same field, were both brilliant and helpful. There was almost complete absence of the polemic attitude. The attitude of the most mature persons was that of a learner and a sharer in a happy fellowship. One person characterized the spirit of the conference by saying "this has been the most spiritual experience I have had in years." He was thinking of "spiritual" in terms of fraternity and creative quest for truth.

Lack of time prevented reports from all the research specialists who attended the conference. Fifteen studies were actually presented, covering testing and

statistical methods, case studies of individuals and of institutions, and delinquent and psychopathic individuals. Thought was centered on several occasions on the manifest necessity of using many techniques in one given study.

The fact that the invitations were not sent out until about one month from the date of the conference, and that most of the participants had to give up their vacations or come from long distances, indicates the interest in such a conference. Many who were unable to attend this year enthusiastically endorsed the experiment and indicated that they felt that the R. E. A. was the agency to attempt this type of pioneering work.

It is difficult to evaluate this conference at the present moment. The Research Committee is certain that it has hold of a real idea but just how this will work out will depend on the thought that will be given to it in preparation for next year, the value of the conference to the individuals and the effect of it upon the institutions they represented. That those who attended were impressed is indicated by the following unsolicited, typical comments:

L. L. Thurston, of the University of Chicago, said:

"The principal benefit from this conference was in the opportunity to get acquainted with men in related fields of work. . . . It was of great value to discover that men in wholly different lines of work had objectives that overlapped more or less on one's own objective."

Frederick M. Thrasher, of New York University, said:

"The conference was a decided benefit from my standpoint and I feel that it will have an important effect on the development of a program of character education upon a truly scientific basis."

Henry Nelson Wieman, of the University of Chicago, said:

"I found it most illuminating, chiefly because it gave me first-hand knowledge of the techniques, objectives and spirit of certain specialized investigators working in fields upon which the philosophy of religion must draw."

Hedley S. Dimock of the Y. M. C. A. College of Chicago, said:

"The significance of this conference is difficult to estimate. Currents set in motion may be deep and far reaching. Only time can help us to see this first conference in perspective."

Whatever imperfections this conference had, it was not a formal, dry, uninteresting experience. It developed friendship among investigators; it gave opportunity for exchange of experience and debating of methods; for suggestions in setting up research projects; it helped to spot problems that should be solved. The participants felt the conference was of such value that it should be held another year, and they voted unanimously to ask the R. E. A. to plan for it. Messrs. Faris, Holt, Morgan, Hartshorne, the steering committee for this conference, were asked to begin immediate plans for 1929.

This experiment is typical of the work of the R. E. A. throughout its twenty-five years of existence. It deals with "key people" and indirectly gives direction to nation-wide movements. It has stimulated and had carried through some of the most far-reaching educational projects in America. Its program is unique in that the members of the Association are the R. E. A. The secretaries act as agents to aid the members in cooperative thinking and service. The members represent the pioneer minds from a wide number of fields and although being loaded to the gunwales with practical tasks, and actively engaged in institutional work, they are also dedicated to the ideal of progress through research and experimentation.

A. E. HOLT,
Chairman of the Research Committee.

EDITORIAL PLANS

The Editorial Committee was chosen with care. On page 709 you may see who the members are, and how widely they represent different aspects of religious education. They come from public schools, the pastorate, and parent-teacher education. They are university and college professors, board secretaries, and ministers of churches. At least three men are deeply interested in foreign missions and more or less specialists in that field, while two are intimately acquainted with the Y. M. C. A. Nearly every one has a growing family to educate in religion.

The Committee has planned the autumn issues about the church. In the present number we inquire, What are some of the profounder interests of people, about which the church of the immediate future must think? While we have not sought to cover the entire range of life, we have, we believe, struck into the middle of the problem.

In November we shall examine the programs of typical churches from different fields, to discover how far they consider the things which interest people. As the papers have come to the editorial desk they have shown deep passion for one side of life and an eagerness to serve, but reveal a significant neglect of many other interests.

In December we shall ask a profounder question: In view of the interests which dominate people's thought, and in view of what churches are now actually doing about it, how might they with profit rethink their tasks? Rethink the task of preaching—Rethink the church's relation with young people—Rethink the message to industry—Rethink religious education. . . . These and several more.

THE AUTHORS THIS MONTH

Carleton Washburne, Superintendent of Schools at Winnetka, Illinois, is a world figure, noted for his remarkable success in meeting problems of character development wisely. *Rev. David Bryn-Jones*, Pastor of Trinity Baptist Church in Minneapolis, has had remarkable opportunities to minister to college students, and writes of the challenge which they raise for the church. *Professor Charles E. Rugh* of California shows how the very efficiency of elementary and high schools in the realm of character development places a challenge before the church to re-face and re-think its place in the process. *Mrs. Gladys H. Groves*, co-laborer and co-author with her distinguished husband of so many books on family reorganization, shows how the home is drifting into uncharted seas, and calls upon the church to help. *Mr. Weaver Pangburn* is Director of Publicity for the Playground and Recreation Association of America. He shows quite simply, and yet profoundly, how leisure is increasing, but how Americans have as yet developed no adequate philosophy for its use. *Professor Arthur E. Holt*, Chairman of the Research Committee of the R. E. A. and Professor in the Chicago Theological Seminary, makes plain what we already know—that the exceedingly high mobility of the American people places a burden of replenishment on the church which it is hardly meeting. *Mr. L. L. Dickerson*, of the American Library Association, shows how the library is a staunch ally of the church in endeavoring to cultivate wholesome reading habits in young and old.

Two articles are interesting in their contrasts. *Mr. Wm. Ayer McKinney*, a manufacturer of Chicago, places frankly before us the fact that modern industry is destabilizing in its effect on workers, and shows how, in specific instances, the spirit of Jesus has helped solve some of his worst problems. *Professor William L. Bailey* of Northwestern University asks why the successful should be in the churches, after all, and then, in bold strokes, delineates their philosophy of life.

The world knows that theology is undergoing change. Few people, except in the front ranks, know how far this modification has gone. *Professor Robert W. Frank* of McCormick Theological Seminary reveals the larger shifts in the conception of and attitude toward authority in religion; *Rev. Orlo J. Price*, Secretary of the Rochester Federation of Churches, shows how theological emphasis has shifted from the future life to the interests of the present; and *Professor R. E. E. Harkness* of Crozer Theological Seminary points out the advances of the scientific spirit in its search for religious truth.

